

Early English Text Society.

Original Series, 106.

The Fire of Love,

AND

The Mending of Life or The Rule of Living.

THE FIRST ENGLISHT IN 1435, FROM THE
DE INCENDIO AMORIS,

THE SECOND IN 1434, FROM THE *DE EMENDACIONE VITÆ*,

OF

RICHARD ROLLE,

HERMIT OF HAMPOLE,

BY

Richard Mison,

BACHELOR OF THEOLOGY, PRIOR OF LINCOLN, CARMELITE.

EDITED

with Introduction and Glossary

FROM MS. CCXXXVI IN CORPUS CHRISTI COLLEGE, OXFORD,

BY

THE REV. RALPH HARVEY, M.A. (LOND.),

HEADMASTER OF CORK GRAMMAR SCHOOL.

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December 1893. For this year the Original-Series Texts were issued in 1892, and so was one of the Extra-Series Texts; while the other went out early in 1893. The Texts of both Series for 1894 and 1895 are now ready, except the Facsimiles for the *Prymer*, Part I. The Original Series Texts for 1896 are almost ready, and will be issued in 1894, with those for the Extra Series, as well as some Texts for 1897. Members are askt to send their two- or three-years' subscriptions for both Series at once in advance.

The Original-Series Texts for 1893 are:—No. 100, Capgrave's *Life of St. Katharine*, the text edited by Dr. C. Horstmann, with Forewords, side-notes, and a discussion of Chaucer's *gh* and Shakspeare's long *i*, by Dr. F. J. Furnivall; and No. 101, the *Cursor Mundi*, Part VII and last, an Essay on the MSS. of the Poem, their Dialects and Relation, &c., by Dr. H. Hupe.

The Extra-Series Texts for 1893 are—No. LXIII. Thomas à Kempis's *De Imitatione Christi*, englisht: the first three books from the MS. in Trinity College Dublin, about 1440 A.D., and from Dr. Wm. Atkynson's version, printed by Wynkyn de Worde in 1502; and the fourth book by Margaret, Countess of Richmond and Derby, Mother of Henry VII; the whole edited by Prof. J. K. Ingram, LL.D.; and No. LXIV. Dr. Mary N. Colvin's edition of Caxton's *Godfrey of Bolyne*, or *Last Siege of Jerusalem*, A.D. 1481.

The Original Series Texts for 1894 are—No. 102. Part I of Dr. R. von Fleischhacker's edition of the englisht *Lanfranc's Chirurgie*, about 1400 A.D., a treatise perhaps more valuable for Dictionary purposes than any yet issued by the Society, which takes up to Chaucer's death the whole class of surgical and medical words (besides many others of common speech) which we before had only from the black-letters of Queen Elizabeth's time. No. 103, is Prof. Napier's edition of a 12th-century Homily on the *Legend of the Cross*, with an Introduction on the different Legends about it, an incomplete Chester *Hymn to the Virgin* of the 13th century, and a short Paper on the soft and hard *g*'s of the *Ormulum* MS., with a facsimile.

The Extra Series Texts for 1894 are No. LXV, the 3rd and last Part of *Sir Bevis of Hamton*, edited by Prof. Kölbing, Ph.D., and No. LXVI, Lydgate's and Burgh's *Secrees of Philisoffres*, edited by Robert Steele, B.A.

For 1895, the first Text of the Original Series is No. 104, Part I of Mr. Gollancz's re-edition of *The Exeter Book*, from the unique MS. The second is Part I of the *Prymer* or *Lay Folks' Prayer-Book*, from the MS. ab. 1420 A.D., in the Cambr. Univ. Libr., ed. by Mr. Hy. Littlehales, with four pages of Facsimiles, which are promist in January 1894.

The Extra Series Texts for 1895 are two prose Romances from unique MSS., about 1500 A.D., englisht from French originals: *The Three Kings' Sons*, Part I, the text, ed. Dr. F. J. Furnivall; *Melusine*, Pt. I, the text, ed. A. K. Donald, B.A.

During 1892, two unexpected sources of help to the Society sprang up. First, Mr. Henry Littlehales of Bexley Heath, who had printed a MS. of the English *Prymer*, ab. 1400 A.D., kindly offered to copy, and pay for the setting, not only of the Cambridge University MS of the *Prymer*, ab. 1425 A.D., but also of a series of extracts from the Rochester Diocesan Registers, illustrating the religious condition and social life of the diocese. The text of the *Prymer* or Lay Folks' Prayer-book is issued, and forms a valuable portion of the Society's Pre-Reformation vernacular Liturgical Series, undertaken on the recommendation of the late Canon Simmons. The Extracts from the Rochester Diocesan Registers are nearly half copied. Mr. Littlehales has also put himself generally at the Society's service, and has copied half of the Salisbury Cathedral MS of that very quaint treatise, *Jacob's Well*, about the middle of the 15th century. Mr. Littlehales has likewise copied, and will edit for the Society, the very interesting set of Accounts of Prior Moore of Worcester, 1518-35, besides *The Pore Caitiff*, &c., &c.

The second promise of help comes, most gratifyingly, from the University of Chicago. Two Professors in the English Department there, Mr. MacClintock and Mr. Oscar Triggs—with the assent of their Principal, Dr. Harper—agreed to edit and print at the Chicago University Press, two Early English Texts to be issued jointly by the University and the E. E. T. Society, the Society paying for its electrotypes. Prof. MacClintock chose the theological collection of John Lacy of Newcastle, A.D. 1434 (see p. 10 below), and Prof. Triggs chose Lydgate's *Assembly of the Gods*. The latter of these is now at press in Chicago.

Such relief as the E. E. T. Soc. gets from the above-named helpers will be devoted to its Reprinting Fund. The out-of-print Texts for 1866 are greatly wanted by members and collectors to complete their sets of the Society's publications.

An urgent appeal is hereby made to Members to increase the list of Subscribers to the E. E. Text Society. It is nothing less than a scandal that the Hellenic Society should have nearly 1000 members, while the Early English Text Society has only about 300!

The Original-Series Texts for 1896 and 1897 will be chosen from books already at press: Richard Misyn's—he was Prior of Lincoln—englisgings in 1434 and 1435 of Richard Rolle of Hampole's *Fire of Love* and *Mending of Life*, edited by the Rev. Rt. Harvey, M.A., Headmaster of the Cork Grammar School; Part II of the *Minor Poems of the Vernon MS.*, edited by Dr. F. J. Furnivall; Mr. Gollancz's re-edited *Exeter-Book*—Anglo-Saxon Poems from the unique MS. in Exeter Cathedral—Part II; Miss Pemberton's edition of the fragments of Queen Elizabeth's englischings (in the Record Office) from Boethius, Plutarch,

&c.; Dr. Bruce's Introduction to *The English Conquest of Ireland*; Dr. Furnivall's edition of the *Lichfield Gilds*, which is all printed, and waits only for the Introduction, that Prof. E. C. K. Gonner has kindly undertaken to write for the book. Prof. Mead has sent to press the completion of the prose *Merlin*, for which the Society has been looking in vain from its Treasurer since 1870. Miss Mary Bateson has at press George Ashby's *Active Policy of a Prince*, &c., from the unique MS. A.D. 1463. Mr. Utley is home from Roumania, and promises to finish *Lyndesay's* Works this year. Dr. G. Herzfeld's re-edition of the Anglo-Saxon *Martyrology* is all in type. Part II of Dr. Holthausen's *Vices and Virtues* needs only its Glossary.

Dr. Furnivall has nearly finished a most curious volume of *Depositions as to Child-Marriages and -Divorces, Trothplights, Libels, &c.*, 1561-6, from the Chester Diocesan Registry.

Mr. Steele has in type, besides the earliest Treatise on *Arithmetic*, englished from Johannes de Sacro Bosco, two prose englishings of the *Secreta Secretorum* from MSS. at Lambeth, the second of which is very rich in new words. A version by James Yonge in 1428, made for the Earl of Ormonde, has been copied from its Rawlinson MS. at Oxford, and collated with the later Lambeth MS. All three versions differ widely.

The Texts for the Extra Series in 1896 and 1897 will be chosen from the prose Romance of *Melusine*, edited from the unique MS. by Mr. A. K. Donald, Part II; *The Three Kings' Sons*, Part II, the Introduction &c. by Dr. Leon Kellner; *The Towneley Plays*, re-edited from the unique MS. by Mr. George England and A. W. Pollard, M.A.; Part II of *The Chester Plays*, re-edited from the MSS., with a full collation of the formerly missing Devonshire MS., by Mr. G. England (at press); the Winchester Cathedral MS. of the *Promptorium Parvulorum*, edited by the Rev. A. L. Mayhew, M.A.; the Parallel-Text of the only two MSS. of the *Owl and Nightingale*, edited by Mr. G. F. H. Sykes (at press); Hoccleve's englishing of *De Regimine Principum*, 1411-12, and Robert of Brunne's *Handlyng Synne*, edited by Dr. Furnivall; Deguilleville's *Pilgrimage of the Life of Man*, three prose versions—two English, one French—edited by G. N. Currie, M.A. Some of these Texts will be ready in 1893. Members are therefore asked to send Advance Subscriptions in 1893, for 1894, 1895 and 1896, in order that the 1894-6 books may be issued to them as soon as the editions are finished. The Society's experience has shown that Editors must be taken when they are in the humour for work. All real Students and furtherers of the Society's purpose will be ready to push-on the issue of Texts. Those Members who care only a guinea a year (or can afford only that sum) for the history of our language and our nation's thought, will not be hurt by those who care more, getting their books in advance; on the contrary, they will be benefited, as each successive year's work will then be ready for issue on New Year's Day. Members are asked to realise the fact that the Society has now 50 years' work on its Lists,—at its present rate of production,—and that there is from 100 to 200 more years' work to come after that. The year 2000 will not see finished all the Texts that the Society ought to print.

Mr. G. N. Currie is preparing an edition of the 15th and 16th century Prose Versions of Guillaume de Deguilleville's *Pilgrimage of the Life of Man*, with the French prose version by Jean Gallopes, from Mr. Henry Hucks Gibbs's MS., Mr. Gibbs having generously promised to pay the extra cost of printing the French text, and engraving one or two of the illuminations in his MS.

Guillaume de Deguilleville, monk of the Cistercian abbey of Chaalis, in the diocese of Senlis, wrote his first verse *Pelerinage de l'Homme* in 1330-1 when he was 36.¹ Twenty-five (or six) years after, in 1355, he revised his poem, and issued a second version of it, and this is the only one that has been printed. Of the prose representative of the first version, 1330-1, a prose Englishing, about 1430 A.D., was edited by Mr. Aldis Wright for the Roxburghe Club in 1869, from MS. Ff. 5. 30 in the Cambridge University Library. Other copies of this prose English are in the Hunterian Museum, Glasgow, Q. 2. 25; Univ. Coll. and Corpus Christi, Oxford²; and the Laud Collection in the Bodleian, no. 740. A copy in the Northern dialect is MS. G. 21, in St. John's Coll., Cambridge, and this is the MS. which will be edited by Mr. Sidney J. Herbage for the E. E. Text Society. The Laud MS. 740 was somewhat condensed and modernised, in the 17th century, into MS. Ff. 6. 30, in the Cambridge University Library.³ "The Pilgrime or the Pilgrimage of Man in this World," copied by Will. Baspoole, whose copy "was verbatim written by Walter Parker, 1645, and from thence transcribed by G. G. 1649; and from thence by W. A. 1655." This last copy may have been read by, or its story reported to, Bunyan, and may have been the groundwork of his *Pilgrim's Progress*. It will be edited by Mr. Currie for the E. E. T. Soc., its text running under the earlier English, as in Mr. Herbage's edition of the *Gesta Romanorum* for the Society. In February 1464,⁴ Jean Gallopes—a clerk of Angers, afterwards chaplain to John, Duke of Bedford, Regent of France—turned Deguilleville's first verse *Pelerinage* into a prose *Pelerinage de la vie humaine*.⁵ By the kindness of Mr. Hy. Hucks Gibbs, as above mentioned, Gallopes's French text will be printed opposite the early prose northern Englishing in the Society's edition.

¹ He was born about 1295. See Abbé GOUJER's *Bibliothèque française*, Vol. IX, p. 73-4.—P. M.

² These 3 MSS. have not yet been collated, but are believed to be all of the same version.

³ Another MS. is in the Pepys Library.

⁴ According to Mr. Hy. Hucks Gibbs's MS.

⁵ These were printed in France, late in the 15th or early in the 16th century.

The Second Version of Deguileville's *Pelerinage de l'Homme*, A.D. 1355 or -6, was englished in verse by Lydgate in 1426. Of Lydgate's poem, the larger part is in the Cotton MS. Vitellius C. xiii (leaves 2-308). This MS. leaves out Chaucer's englishing of Deguileville's *ABC* or *Prayer to the Virgin*, of which the successive stanzas start with A, B, C, and run all thro' the alphabet; and it has 2 gaps, of which most of the second can be filled up from the end of the other imperfect MS. Cotton, Tiberius A vii. The rest of the stopgaps must be got from the original French in Harleian 4399,¹ and Additional 22,937² and 25,594³ in the British Museum. Lydgate's version will be edited in due course for the Society.

Besides his first *Pelerinage de l'homme* in its two versions, Deguileville wrote a second, "de l'ame separee du corps," and a third, "de nostre seigneur Iesus." Of the second, a prose Englishing of 1413, *The Pilgrimage of the Soule* (perhaps in part by Lydgate), exists in the Egerton MS. 615,⁴ at Hatfield, Cambridge (Univ. Kk. 1. 7, Caius), Oxford (Univ. Coll. and Corpus), and in Caxton's edition of 1483. This version has 'somewhat of additions' as Caxton says, and some shortenings too, as the maker of both, the first translator, tells us in the MSS. Caxton leaves out the earlier englisher's interesting Epilog in the Egerton MS. This prose englishing of the *Soule* will be edited for the Society after that of the *Man* is finished, and will have Gallopes's French opposite it, from Mr. Gibbs's MS., as his gift to the Society. Of the *Pilgrimage of Jesus*, no englishing is known.

As to the MS. Anglo-Saxon Psalters, Dr. Hy. Sweet has edited the oldest MS., the Vespasian, in his *Oldest English Texts* for the Society, and Mr. Harsley has edited the latest, c. 1150, Eadwine's Canterbury Psalter. The other MSS., except the Paris one, being interlinear versions,—some of the Roman-Latin redaction, and some of the Gallican,—Prof. Logeman has prepared for press, a Parallel-Text edition of the first twelve Psalms, to start the complete work. He will do his best to get the Paris Psalter—tho' it is not an interlinear one—into this collective edition; but the additional matter, especially in the Verse-Psalms, is very difficult to manage. If the Paris text cannot be parallelised, it will form a separate volume. The Early English Psalters are all independent versions, and will follow separately in due course.

Through the good offices of the Examiners, some of the books for the Early-English Examinations of the University of London will be chosen from the Society's publications, the Committee having undertaken to supply such books to students at a large reduction in price. The profits from these sales will be applied to the Society's Reprints. Five of its 1866 Texts, and one of its 1867, still need reproducing. Donations for this purpose will be welcome. They should be paid to the Hon. Sec., Mr. W. A. Dalziel, 67 Victoria Rd., Finsbury Park, London, N.

Members are reminded that *fresh Subscribers are always wanted*, and that the Committee can at any time, on short notice, send to press an additional Thousand Pounds' worth of work.

The Subscribers to the Original Series must be prepared for the issue of the whole of the Early English *Lives of Saints*, sooner or later. The Society cannot leave out any of them, even though some are dull. The Sinners would doubtless be much more interesting. But in many Saints' Lives will be found valuable incidental details of our forefathers' social state, and all are worthful for the history of our language. The Lives may be looked on as the religious romances or story-books of their period.

The Standard Collection of Saints' Lives in the Corpus and Ashmole MSS., the Harleian MS. 2277, &c. will repeat the Laud set, our No. 87, with additions, and in right order. (The foundation MS. (Laud 108) had to be printed first, to prevent quite unwieldy collations.) The Supplementary Lives from the Vernon and other MSS. will form one or two separate volumes.

Besides the Saints' Lives, Trevisa's englishing of *Bartholomeus de Proprietatibus Rerum*, the mediæval Cyclopædia of Science, &c., will be the Society's next big undertaking. Dr. R. von Fleischhacker will edit it. Prof. Napier of Oxford, wishing to have the whole of our MS. Anglo-Saxon in type, and accessible to students, will edit for the Society all the unprinted and other Anglo-Saxon Homilies which are not included in Thorpe's edition of Ælfric's prose,⁵ Dr. Morris's of the Blickling Homilies, and Prof. Skeat's of Ælfric's Metrical Homilies. Prof. Kölbing has also undertaken for the Society's Extra Series a Parallel-Text of all the six MSS. of the *Ancien Riwe*, one of the most important foundation-documents of Early English. Mr. Harvey, too, means to prepare an edition of the three MSS. of the *Earliest English Metrical Psalter*, one of which was edited by the late Mr. Stevenson for the Surtees Society.

¹ 15th cent., containing only the *Vie humaine*.

² 15th cent., containing all the 3 Pilgrimages, the 3rd being Jesus Christ's.

³ 14th cent., containing the *Vie humaine* and the 2nd Pilgrimage, *de l'Ance*: both incomplete.

⁴ Ab. 1430, 106 leaves (leaf 1 of text wanting), with illuminations of nice little devils—red, green, tawny &c.—and damned souls, fires, angels &c.

⁵ Of these, Mr. Harsley is preparing a new edition, with collations of all the MSS. Many copies of Thorpe's book, not issued by the Ælfric Society, are still in stock.

Of the Vercelli Homilies, the Society has bought the copy made by Prof. G. Lattanzi.

In case more Texts are ready at any time than can be paid for by the current year's income, they will be dated the next year, and issued in advance to such Members as will pay advance subscriptions. The 1886-7 delay in getting out Texts must not occur again, if it can possibly be avoided. The Director has in hand for future volunteer Editors copies of 2 or 3 MSS.

Members of the Society will learn with pleasure that its example has been followed, not only by the Old French Text Society which has done such admirable work under its founders Profs. Paul Meyer and Gaston Paris, but also by the Early Russian Text Society, which was set on foot in 1877, and has since issued many excellent editions of old MS. Chronicles &c.

Members will also note with pleasure the annexation of large tracts of our Early English territory by the important German contingent under General Zupitza, Colonels Kölbing and Horstmann, volunteers Hausknecht, Einkenkel, Haenisch, Kaluza, Hupe, Adam, Holthausen, Schick, &c. &c. Scandinavia has also sent us Prof. Erdmann; Holland, Prof. H. Logeman, who is now working in Belgium; France, Prof. Paul Meyer—with Gaston Paris as adviser;—Italy, Prof. Lattanzi; Hungary, Dr. von Fleischhacker; while America is represented by Prof. Child, Dr. Mary Noyes Colvin, Profs. Mead, Perrin, McClintock, Triggs, &c. The sympathy, the ready help, which the Society's work has cald forth from the Continent and the United States, have been among the pleasantest experiences of the Society's life, a real aid and cheer amid all troubles and discouragements. All our Members are grateful for it, and recognise that the bond their work has woven between them and the lovers of language and antiquity across the seas is one of the most welcome results of the Society's efforts.

ORIGINAL SERIES.

Half the Publications for 1866 (13, 14, 15, 22) are out of print, but will be gradually reprinted. Subscribers who desire the issue for 1866 should send their guineas at once to the Hon. Secretary, in order that other Texts for 1866 may be sent to press.

The Publications for 1864-1894 (one guinea each year, save those for 1866 now half out of print, two guineas) are :—

1. *Early English Alliterative Poems*, ab. 1360 A.D., ed. Rev. Dr. R. Morris. 16s. 1864
2. *Arthur*, ab. 1440, ed. F. J. Furnivall, M.A. 4s. "
3. *Lauder on the Dewtie of Kyngis*, &c., 1556, ed. F. Hall, D.C.L. 4s. "
4. *Sir Gawayne and the Green Knight*, ab. 1360, ed. Rev. Dr. R. Morris. 10s. "
5. *Hume's Orthographie and Congruitie of the Britan Tongue*, ab. 1617, ed. H. B. Wheatley. 4s. 1865
6. *Lancelot of the Laik*, ab. 1500, ed. Rev. W. W. Skeat. 8s. "
7. *Genesis & Exodus*, ab. 1250, ed. Rev. Dr. R. Morris. 8s. "
8. *Morte Arthure*, ab. 1440, ed. E. Brock. 7s. "
9. *Thynne on Speght's ed. of Chaucer*, A.D. 1599, ed. Dr. G. Kingsley and Dr. F. J. Furnivall. 10s. "
10. *Merlin*, ab. 1440, Part I., ed. H. B. Wheatley. 2s. 6d. "
11. *Lyndesay's Monarchie*, &c., 1552, Part I., ed. J. Small, M.A. 3s. "
12. *Wright's Chaste Wife*, ab. 1462, ed. F. J. Furnivall, M.A. 1s. "
13. *Seinte Marherete*, 1200-1330, ed. Rev. O. Cockayne; to be re-edited by Prof. Herford, M.A., Ph.D. 1866
14. *Kyng Horn, Floris and Blancheflour*, &c., ed. Rev. J. R. Lumby, B.D. "
15. *Political, Religious, and Love Poems*, ed. F. J. Furnivall. "
16. *The Book of Quinte Essence*, ab. 1460-70, ed. F. J. Furnivall. 1s. [*In print.*] "
17. *Parallel Extracts from 45 MSS. of Piers the Plowman*, ed. Rev. W. W. Skeat. 1s. [*In print.*] "
18. *Hali Meidenhad*, ab. 1200, ed. Rev. O. Cockayne. [*In print.*] "
19. *Lyndesay's Monarchie*, &c., Part II., ed. J. Small, M.A. 3s. 6d. [*In print.*] "
20. *Hampole's English Prose Treatises*, ed. Rev. G. G. Perry. 1s. [*In print.*] "
21. *Merlin*, Part II., ed. H. B. Wheatley. 4s. [*In print.*] "
22. *Partenay or Lusignen*, ed. Rev. W. W. Skeat. "
23. *Dan Michel's Ayenbite of Inwyrt*, 1340, ed. Rev. Dr. R. Morris. 10s. 6d. [*In print.*] "
24. *Hymns to the Virgin and Christ; the Parliament of Devils*, &c., ab. 1430, ed. F. J. Furnivall. [*At Press.*] 1867
25. *The Stacions of Rome, the Pilgrims' Sea-voyage, with Clene Maydenhod*, ed. F. J. Furnivall. 1s. "
26. *Religious Pieces in Prose and Verse*, from R. Thornton's MS. (ab. 1440), ed. Rev. G. G. Perry. 2s. "
27. *Levins's Manipulus Vocabulorum, a ryming Dictionary*, 1570, ed. H. B. Wheatley. 12s. "
28. *William's Vision of Piers the Plowman*, 1362 A.D.; Text A, Part I., ed. Rev. W. W. Skeat. 6s. "
29. *Old English Homilies* (ab. 1220-30 A.D.). Part I. Edited by Rev. Dr. R. Morris. 7s. "
30. *Pierce the Ploughmans Crede*, ed. Rev. W. W. Skeat. 2s. "
31. *Myrc's Duties of a Parish Priest*, in Verse, ab. 1420 A.D., ed. E. Peacock. 4s. 1868
32. *Early English Meals and Manners: the Boke of Nourture of John Russell, the Bokes of Keruyng, Curtasye, and Demeanor, the Babees Boke, Urbanitatis*, &c., ed. F. J. Furnivall. 12s. "
33. *The Knight de la Tour Landry*, ab. 1440 A.D. A Book for Daughters, ed. T. Wright, M.A. 8s. "
34. *Old English Homilies* (before 1300 A.D.). Part II., ed. R. Morris, LL.D. 8s. "
35. *Lyndesay's Works*, Part III.: *The Historic and Testament of Squyer Meldrum*, ed. F. Hall. 2s. "

36. *Merlin*, Part III. Ed. H. B. Wheatley. On Arthurian Localities, by J. S. Stuart Glennie. 12s. 1869
37. *Sir David Lyndesay's Works*, Part IV., *Ane Satyre of the Three Estaitis*. Ed. F. Hall, D.C.L. 4s. "
38. *William's Vision of Piers the Plowman*, Part II. Text B. Ed. Rev. W. W. Skeat, M.A. 10s. 6d. "
39. *Alliterative Romance of the Destruction of Troy*. Ed. D. Donaldson & G. A. Panton. Pt. I. 10s. 6d. "
40. *English Gilds, their Statutes and Customs, 1389 A.D.* Edit. Toulmin Smith and Lucy T. Smith, with an Essay on Gilds and Trades-Unions, by Dr. L. Brentano. 21s. 1879
41. *William Lauder's Minor Poems*. Ed. F. J. Furnivall. 3s. "
42. *Bernardus De Cura Rei Familiaris*, Early Scottish Prophecies, &c. Ed. J. R. Lumby, M.A. 2s. "
43. *Ratis Raving*, and other Moral and Religious Pieces. Ed. J. R. Lumby, M.A. 3s. "
44. *The Alliterative Romance of Joseph of Arimathe*, or *The Holy Grail*: from the Vernon MS.; with W. de Worde's and Pynson's Lives of Joseph: ed. Rev. W. W. Skeat, M.A. 5s. 1871
45. *King Alfred's West-Saxon Version of Gregory's Pastoral Care*, edited from 2 MSS., with an English translation, by Henry Sweet, Esq., B.A., Balliol College, Oxford. Part I. 10s. "
46. *Legends of the Holy Rood, Symbols of the Passion and Cross Poems*, ed. Rev. Dr. R. Morris. 10s. "
47. *Sir David Lyndesay's Works*, Part V., ed. Dr. J. A. H. Murray. 3s. "
48. *The Times' Whistle*, and other Poems, by R. C., 1616; ed. by J. M. Cowper, Esq. 6s. "
49. *An Old English Miscellany*, containing a *Bestiary*, *Kentish Sermons*, *Proverbs of Alfred*, and Religious Poems of the 13th cent., ed. from the MSS. by the Rev. R. Morris, LL.D. 10s. 1872
50. *King Alfred's West-Saxon Version of Gregory's Pastoral Care*, ed. H. Sweet, M.A. Part II. 10s. "
51. *The Life of St Juliana*, 2 versions, A.D. 1230, with translations; ed. T. O. Cockayne & E. Brock. 2s. "
52. *Palladius on Husbandrie*, englisht (ab. 1420 A.D.), ed. Rev. Barton Lodge, M.A. Part I. 10s. "
53. *Old-English Homilies*, Series II., and three Hymns to the Virgin and God, 13th-century, with the music to two of them, in old and modern notation; ed. Rev. R. Morris, LL.D. 8s. 1873
54. *The Vision of Piers Plowman*, Text C: *Richard the Redeles* (by William, the author of the *Vision*) and *The Crowned King*; Part III., ed. Rev. W. W. Skeat, M.A. 18s. "
55. *Generydes*, a Romance, ab. 1440 A.D., ed. W. Aldis Wright, M.A. Part I. 3s. "
56. *The Gest Hystoriale of the Destruction of Troy*, in alliterative verse; ed. by D. Donaldson, Esq., and the late Rev. G. A. Panton. Part II. 10s. 6d. 1874
57. *The Early English Version of the "Cursor Mundi"*; in four Texts, edited by the Rev. R. Morris, M.A., LL.D. Part I, with 2 photolithographic facsimiles. 10s. 6d. "
58. *The Blickling Homilies*, 971 A.D., ed. Rev. R. Morris, LL.D. Part I. 8s. "
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INTRODUCTION.

THE MANUSCRIPT.

THE MS. printed in this volume was made known to modern students by Part II of the Catalog of Oxford College MSS., 1852, drawn up by the late Rev. H. O. Coxe, formerly Bodley's Librarian. At p. 97, col. 2 of the MSS. of Corpus Christi College, the present MS. is entered as "CCXXXVI. Codex membranaceus, in folio, ff. 56, sec. xv.; binis columnis ann. 1434-5, manu Ricardi Misyn binis columnis exaratus," and a short extract is given from the beginning of the MS., with the colophons of Books I and II of the *Fire of Love*, and that of the *Mending of Life*. As Misyn says he was Prior of the Carmelites of Lincoln, Dr. C. Horstmann wisely copied this dated dialectal MS, and sent it to press with a few Latin collations. Miss A. F. Parker has read the proofs with the MS.; Dr. Furnivall side-noted the first 48 pages of the text; and I have done the rest of the editing work. I must thank Dr. Furnivall for much valuable and very kind assistance.

The Misyn MS. (CCXXXVI. CC. C. Oxf.) is written upon vellum $12\frac{1}{4}$ in. \times $8\frac{1}{4}$ in two columns, with wide margins, in a clear fifteenth-century hand. The ink is a rich black, in excellent condition. There is little ornamentation except in the prolog, which has a pretty border in red, with blue, gold and green lines, and with various flowers more or less conventional. The chapter headings throughout are in red ink, or in black underlined with red. The capitals at the beginning of the chapters are in blue, red and gold, and the capitals at the beginning of sentences usually blue or red. It is throughout pleasing to the eye and easy to read.

Since its discovery, some forty years ago, the MS. has been regarded as having claim to an importance which must now be abandoned. Its claim was twofold,

- (a) as Misyn's autograph and dialect,
- (b) as a dated and consistent dialectic text.

Of these the first must be discarded altogether, and the second considerably modified.

IT IS NOT MISYN'S AUTOGRAPH.

It will be observed that the colophon, p. 104, states distinctly that *The Fire of Love* was translated by Richard Misyn and "*per dictum fratrem Ricardum Misyn scriptum & correctum.*" Relying upon this, Coxe's Catalog and Tanner's Bibliotheca say that it is in Misyn's hand. Now, the writing throughout the volume is in the same hand, so that if Misyn wrote *The Fire of Love*, he also wrote *The Mending of Life*. We are, however, here met by a serious difficulty, for, whereas the colophons on pp. 68 and 104 are dated 1435 A.D., the colophon on p. 131 is dated 1434 A.D. This, it must be observed, is not due to a binder's error, for the colophon of *Fire of Love*, Bk. II, is on the same sheet of vellum as the beginning of *The Mending of Life*. Now, an author could scarcely be guilty of putting 1434 A.D. after 1435 A.D., unless, having written *The Fire* in 1435, he proceeded to copy a translation of *The Mending* done the year before. This is the only supposition which, in face of the colophons, will allow us to regard the MS. as in Misyn's own hand. It is a *possible* supposition, but scarcely a *probable* one. It is much more natural to suppose that a scribe has copied the whole MS., including colophons, and has left no trace of his own identity. An examination of the text will show this supposition not only rational, but practically a certain fact.

IT IS NOT A CONSISTENT TEXT.

A careful reading of the MS. brings to light a number of mistakes, not of any great importance, but fortunately, I think, quite sufficient to establish the fact of its being a copyist's work, and unfortunately, quite enough to detract from its second great claim to importance, viz. as a dated and consistent dialectic text.

Of these mistakes (which are exactly the kind of mistakes we look for in copyists' works) I give some of the more important, but the reader will do well to make a careful study of the text himself.

COPYIST'S ERRORS.

- (a) *Repetition of words*:—to to (84/24), his his (84/36), bot trw bot trw (96/3), & treuly & treuly (34/25), bisily bisily (63/21), to to (28/24), in in (24/13), þat þat (7/14).
- (b) *Spelling confused with that of next word*:—Te þe for to þe (125/32), sorus us for sorois (115/33), te for to (41/27), þe þe for þat þe (110/2).
- (c) *Letters mistaken* (due probably to misunderstanding of meaning of the sentence):—be for he (115/21), awl for aw (54/11), an for aw (113/4),

is for *his* (128/10), *if* for *of* (17/22), *ffro* for *for* (17/18), *many* for *mane* (2/29).

- (d) Words copied in their wrong places (due usually to the copyist catching sight of a word in the line above or below):—*to chastis* (struck out) (98/1), see *chastys* (97/39), *off* (107/2), *seruand* (struck out) (119/11), see *seruand* (119/10), *þe serund* (struck out) (123/27), see *þe secund* (123/25), *of his mynde* (struck out) (128/20), see beginning of line. *sall* (crossed out) (11/35), *lufe* (struck out) (88/19), see *lufe*, ll. 19, 20. *he* (altered in another hand) (91/11), *fore* (for *of*) (91/29), *resonabil* (struck out) (26/9).

A FEW MISTAKES EXAMINED.

If we examine the word *resonabil*, struck out on p. 26, we shall see that it is clearly due to the word *resonabyll* occurring immediately before; but we also notice there is a difference in the spelling! Why is this difference? Probably because in one case the scribe copies Misyn's spelling, and in the other case he spells according to his own system. Which then is the copy of Misyn? I should say the form *resonabyll*, because the *3* and the double consonant are more consistent with the remainder of the MS., and because the scribe would be more likely to write down the *copied* form first, and then, writing from memory, and probably in a fit of abstraction, he puts down his *own* form. So too we find *chastis* (98/1) due to *chastys* in the line before.

These two examples would be almost unworthy of mention, were it not that they seem to supply us with a key to the very serious irregularities of spelling throughout the work. Taking what was, probably, an already inconsistently-spelled MS., the copyist has in many cases, from carelessness, introduced his own spelling. Thus, side by side with the strong Northern guttural in *qwhilk*, *qwedyr*, we find sometimes the softer *whilk*, *wtedy*, &c. While, too, the roll of the *r* is usually emphasized by an additional *e* or *3*, as in *sarryf* (serve); *qwharefore*, we find, too, *wharfor* and *wharfore*. *brynnunge* and the softer form *birnyuge* are found almost equally. So, too, *truly* occurs (44/30), but the more usual form is *trewly* or *treuly*.

The broken vowels also supply us with good proofs of the mixture of dialects. Generally speaking, an O.E. long vowel is represented by a broken vowel, and an O.E. broken vowel by a simple vowel representing the *first* element of the older broken vowel. Thus we constantly read *forsoith*, *ffor-soyth*, *foyl* (fool), *doyne* (done), *soyne* (soon), *poyr* (poor), &c., and for the older *eo* *ea*, we read *wirk* (work) *werk*; *dyrknes* (from *deorcnas*), *lese* (lose) from *leosian*. But we also read occasionally, side by side with these, *forsoth*

(27/29, 34/28), *fforsoth* (41/36), *fole* (19/28), *foles* (26/10), *fore*, *sone*, *don*; and again *lose* (45/34), *wark*.

All these more exceptional forms, with the single exception perhaps of *wark*, clearly point to a more Southern and more inland dialect.

We shall, therefore, probably not be far wrong if we put down the present MS. as copied from Misyn's translation by a scribe coming possibly from Ely or Peterborough.

NOTE ON LETTER *y*.

Dr. Furnivall kindly reminds me that the broken vowel *oy* for *o* is Old Yorkshire, occurring constantly in the *Towneley Mysteries* [E. E. T. S. 1897]. I am not quite sure whether the vowel of the modern Yorkshire *coit* [coat, *oi* as in *boil*] is a true descendant of this *oy*. Probably however the broken vowel in *boān* (bone), *boūt* (boat), &c., is a descendant, and we certainly have *mōōn* or *mooōn* (moon), *fōōl* or *fōōil* (fool), *sōōn* or *sōōin* (soon). These examples probably give us almost the exact vowel pronunciation of *soyth*, *foyl*, *soyn* in our MS. Of course in the MS. under consideration the difficulty lies in the changing value of *y*. In *swyft*, *lyft* and such forms we have the full short sound *i*; but more frequently it is used merely as a connective between two sounds to give a force to the one which caused the scribe some difficulty to express. This leads to the very extraordinary form *sarryff* or *saryf* (serve)—a form which I cannot find elsewhere. The scribe is however simply trying to express a very strong rolling *r*; and so pronouncing the whole 'sarēf,' giving the *y* the sound of the atonic *ě* in 'sevēral.' [See Key, Pron. N. E. D.] We might comp. with this the full trill of the original *r* in *woruld*, and the modern vocalised *r* in *world*. The same remarks apply to the medial *e* in *qwharefore*.

GRAMMAR.

The accidence is of the slightest kind, and can cause the reader no difficulty. A glance down the accompanying list of verbs will show that it is quite impossible to draw up a paradigm. There are no Southern pl. forms in *eth*, or Midland pl. in *en*.

The order of words is un-English, and generally follows the Latin fairly closely. Still the un-English order seems to be due to the translator being thoroughly accustomed to Latin order, and perhaps thinking in Latin order, rather than to his careful adherence to the text before him. For sometimes, when the Latin order is unclassical and like English, the translator does not follow the Latin version, but writes in the order we should expect to find in the Latin text, thus:—

hec quidem conversio fit per ordinatum amorem.

Sothely be ordinate lufe is þis turnyng done.

Still the order is often kept, and the translation very close, as may be seen from the following extracts taken at chance:—

Mentalis enim visio sursum capitur et celestia contemplatur per visionem tamen enigmaticam et specularem non claram et perpetuam.

Conuerti quippe ad ipsum oportet et ab omnibus rebus visibilibus in mente penitus auerti priusquam poterit diuini amoris dulcedines saltem ad modicum experiri.

Myendly sight truly is takyn up heuently to behald be schadoly syght ȝit & mirolly, not clere and opyn.

To hyme treuly behofes be turnyd & all erthly þingis in mynde playnly be turned fro, or þat he may þe swetnes of goddys lufe in lityll þingis be expert.

VERB FORMS.

1st person, singular.

I dois 27/29	I haue 3/29	has 70/3
I has 1/5	I styrris 4/3	ha 69/40
I make 1/15	I meruayled 2/6	ha 70/3
I pink 1/10	I consuaued 2/14	haue 70/5, 70/9
I schewe 2/6	I troned 2/19	tastes 75/33
I am 2/14, 4/3	I knew 2/12	hafe 87/9
I pinke 3/7	I despyse 26/13	cese 88/30
I offyr 3/22	I dois 27/29	
I trowe 3/26	I ha 22/1	

2nd person, singular.

pou has 27/25, 82/13	þu lufes 1/21
pou hast 27/22, 38/37	pou entres 1/21
pou haste 27/28	pou seis 18/5
prydis 27/28	waxis 76/35
pou was 23/16	hase 113/14
despises 110/28	sal 77/36
forsakes 110/78	salt 77/37
dose 114/40	sall 78/30, 117/40
	pinkis 115/1

3rd person, singular.

is 23/35	be 26/39	sekys 84/32
dar 14/25	haue 27/1	saryfys 87/10
erris 24/1	aw 34/20	ha 80/13
lufyse 9/36	awght 43/19	lytis 83/10
lufes 9/35	longis 50/13	levys 83/10
folowys 17/35	felys 50/14	ar 112/13
sees (cease) 91/12	hase 89/30	
leses 116/35		

1st person, plural.

we haue 26/8
we destroys 28/13
we lufys 9/38
we karis 10/3
we aw 15/21, 105/20

2nd person, plural.

wake 47/26
prays 47/27

3rd person, plural.

bostis 23/33	geder 24/15
cum 23/33	rynnie 24/18
ar 23/34	is 25/1, 10/20
flowe 23/35	liggis 26/17
ett 23/36	ha 26/34, 70/8, 89/2
do 24/4	joys 9/27
haue 24/4	lufys 17/36
provokes 24/6	haufys 23/31
chalange 24/8	er 43/16, 49/6
full 24/13	has 50/31
cees 85/4, 110/25	wote 116/29
wantys 94/9	

Present participle consistently in *and*.

RICHARD MISYN.

Beyond what we find in the colophons at the end of the books of these MSS., nothing can be found with any certainty concerning this Richard

Misyn. No record of him exists at Lincoln; and the furthest we can go, is to say that he was possibly the Ricardus Mysyn mentioned in 1461-2 in 'The Register of the Guild of Corpus Christi in the City of York.' Surtees Soc. 1872, p. 62:—

"Nomina Fratrum et Sororum admissorum per Dominum Johannem Burton, Rectorem ecclesie Sancti Martini in Mikelgate, et suos consortes, Anno Domini millesimo CCCC^{mo} LXJ^o [1461-2].

Per dominum Johannem Burton, secundum magistrum nostræ gildæ.

In primis, frater Ricardus Mysyn, suffragenus, ordinis Fratrum Carmelitarum"

An earlier bishop of the same name is mentioned on the rim of Archbp. Scrope's Indulgence Cup, *ib.* 291 n, 292 n. See Poole and Hugall's *Hist. and Descriptive Guide to York Cathedral*, p. 197:

" + Recharde arche beschope Scrope grantes on to all tho that drinkis of this cope xl^{ti} dayis to parduñ. Robert Gubsuñ. Beschope Musin grantes in same forme afore saide xl^{ti} dayis to parduñ. Robert Stensall."

'Beschope Musin' was probably Richard Messing, who, according to Cotton (*Fasti Eccl. Hib.*, iii. 277) was bishop of Dromore from 1408 to 1410. Another bishop of the same name was admitted into the Guild in 1461-2, as "Frater Ric. Mysyn, suffragenus, ordinis Fratrum Carmelitarum." See p. 62, *antea*.

As to Misyn's Friary at Lincoln, Dugdale says, *Monasticon* (ed. 1830), vi. 1571, col. 2:—

[Carmelite or] White Friars, at Lincoln.—Leland, in his *Itinerary*, vol. i., pp. 32, 33, has one or two sentences relating to the White Friars at Lincoln. Their House, it appears, was situated on the West side of the High-street, in the lower part of the Town called Wikerford. "Gualterus," he says, "as I hard, caullid Dorotheus, Dene of Lincoln, a Scottish man," was "first Founder of the White Friars in Lincoln." Speed says this House was founded by Odo de Kilkenny, a Scot, A.D. 1269. The Site was granted in the 36th Hen. VIIIth to John Broxholm.¹ The Particular for it is in the Augmentation Office.

RALPH HARVEY.

Cork, Sep. 1893.

¹ Tanner, *Nobil. Monast. Linc.*, xlix. 15.

I. The Fire of Love,

ENGLISHED FROM HAMPOLE'S "INCENDIUM AMORIS"

By RICHARD MISYN IN 1435.

[BOOK I.—MISYN'S PROLOG.]

[MS. CCXXXVI. *Corpus Christi Coll. Oxford.*]

A t þe reuerence of oure lorde Ihesu criste, to þe askyng of þi [Fol. I. a.]
 desyre, Syster Margarete, couetyng a-sethe to make, for For you,
Sister Mar-
garet,
and others
not knowing
Latin,
 enecece also of gostely comforth to þe & mo, þat curiuste of latyn
 4 vnderstandes noght, I, emonge lettyrd men sympellest, and in
 lyfyng vnthriftyst, þis wark has takyn to translaciō of lattyn to I have eng-
lished this
book from
Hampole,
 englysch, for edificacyō of many saules. And sen it is so þat aȝ
 godis plesans & gostely life of mans saule standes in parfyte¹ lufe,
 8 þefore þis haly man Richard Hampole, hys boke has named *Incen-
dium Amoris*, þat is to say 'þe fyre of lufe.' The whilk boke, in
 sentence ne substance I þink to chaunge, bot treuly after myn
 vnderstandyng to wryte it in gude exposiciōe. // þefore aȝ redars
 12 here-of I pray, if *your* discrecyon oȝt fynde þankeworthy, to god
 þerof gyf loueyng, & to þis holy man; and if any þinge mys-sayd,
 to myne vnconnyng wyet itt. Neuer-þe-les, to reforme I make pro-
 testacyōn, *with* entent no þinge to wryte ne say agayns þe faith or
 16 *determinaciō* of holy kyrk, god to wytnes. // fforþirmore, sister,
 haue in mynd deedlynes of þis lyfe, and aȝ-way in þi hande sum Always keep
some holy
reading in
hand,
for if thou
love holiness
thou shalt
not love sin.
 holy lesun kepe. ffor holynes if þou kepe, fleshly synnes þou salt
 noȝt lufe; and holynes where-in it standes, before I sayde: in
 20 parfyte lufe. Bot parfyte lufe, what may þat be? certan, when þi
 god (as þe aght) for hym-self þou lufes, þi frende in god, and þin
 enemy þou lufes for god; for nouȝer god *with-out*e þi neghburgh,
 nor þi neghburgh *with-out*e god, treuly is lufed. ¹Parfyte lufe þer-
 24 fore, in lufe of god & of þi neghburgh standis; and lufe of god, in
 kepeyng of his commaundementis. // Kepe þefore his commaunde-
 mentis, and þi prayers or contemplaciō when þou entres, aȝ worldly For sake
worldly
thoughts.
 þoghtes planely forsake, and chargh of aȝ þinge outewarde forgett,

¹ Read either *perfyte* or *parfyte*, all through.

& to god onely take hede. Doutes if þou fynde any, kañ to þe sad counseñ, for drede þou erre, namely in slyke þinges þat touches þe .xij. artikils of þi fayth, als of þe holy Trinite, & oper dyuers, als in þis holy boke filouynge is to oure lemynge connyngly writtyn. 4

[Cap. 1. HAMPOLE'S PROLOG.]

I felt my
heart warm

Mor haue I meruayled þen I schewe, fforsothe, when I felt fyrst my hert wax warme, and treuly, not ymagynyngly, bot als it wer with sensibyl fyrer, byrned. I was forsoth meruayld as þe 8 byrnyng in my saule byrst vp, and of an vnwont solas; for vncuthnes of slike helefuhl habundance oft-tymes haue I gropyd my breste, sekandly whedyr þis birnyng wer of any bodely cause vtwardly. Bot when I knew þat onely it was kyndylde of gostely caus inwardly, 12 and þat þis brynnynge was nozt of fleschly lufe ne concupiscens, in þis I consaued it was þe gyft of my maker: Glad þerfore I am moltyn in-to þe desyre of grettar lufe, and namly for influence of þe moste swete likyng & gostely swetnes þe whilk with þat gostly 16 flaume pythely my mynde has comfortyd. ffyrste treuly, or þis comfortabill heet, & in añ deuocion swettyst in me wer sched, playnly I troued slyke hete to no man happyn in þis exil: ffor treuly, so it enflaumes þe saule als þe element of fyrer þer wer byrn- 20 ynge. Neuer-þe-les, als sum say, sum þer ere in cristis lufe byrnyng, be-caus þai se þame þis warld despisyng, with besynes giffyn onely to godis seruys. Bot als it wer if þi fynger wer putt in fyrer, it sulde be cled wyth feleyng byrnyng: So þe saule with lufe (als 24 before sayde) sett o-fyer, treuly felys moste verray hete; bot sum tyeme more & more intens, & sum tyeme les, after þe sufferynge of þe frelety of flesch. O, who is þat in dedely body, þat þis grete hete, in his he degre als þis liff may soffyr, contiunly beyng may 28 longe bere? Defaute treuly hym behoues for swetnes & gretenes of so he desyre & lufe vtwarde; and no meruayh þofe many¹ of þis warld passynge full gredely wold kache, & with full hote desyre 32 zern itt, þat in þis honyly flaume with woundyrful gyfts of Mynde his saule he myzt zelde, and so sone to be takyn, & entyr þe companyes of þaim þat syngis loueynge² to þer creator with-uten ende. Bot some þingis to charite contrary happyns, ffor fylthis of flesch 36 crepys tempynge restful myendys; bodely nede also & mans freyl

with spiritual
love,

the gift of
God.

[Fol. I. b.]

The soul is
set on fire
with love.

Filths of the
flesh drive
out this heat,

¹ In margin in another hand mane.

² Opposite this word in margin in another hand Louenge, after the tung is prayse.

affeccione imprynted, with angwys of þis wreched exile, þis hete
 sumtyme þa lese,¹ and þe flaume, whilk vndyr figure I cald^r fyer,
 be-caus it brynnes & lightis, þai hynder & heuy. And treuly, 3itt^r
 4 þai take it^r noȝt^r fully a-way þat a-way may not be takyn, ffor it has
 vnbelappyd aH my hart^r: Bot for slyke þinges, þis moste happy but it comes
again.
 hete, at sum tymes absent^r, apperis agayne; and I, als wer greuously
 cald² abydyng, þinke my-self desolate to tyme it com agayne, whiles
 8 I haue not (als I was wount) þat felynge of gostely fyer, to þe whylk^r
 aH partyes of body & saule gladly aplies, & in þe whilk^r þai knawe
 þame-self sekyr. ¶ More-ouer and, slepe gayne-standes me als an Sleep checks
this fire;
 enmy; for no tyme me heuys to loos bot^r þat^r in þe whilk^r con-
 12 strenyd^r I ȝelde to slepeyng^r. Wakynand, treuly besy I am to warme
 my saule als wer with calde þirled^r, þe whilk^r, sattyld^r in deuocion, I
 know wele sett o fyer, & with fuH grete desire lyft^r abowne aH erthely
 þingis. Treuly, affluence of þis euerlastyng^r lufe to me cummes so do idleness
 16 noȝt in ydilnes, nor I myȝt fele þe gostely hete, whils I was wery
 bodely for trauayH, or treuly vn-manerly occupied with worldly and worldly
mirth.
 myrthes, or elles with-uten mesure gyfen to disputacion; bot treuly
 I haue felt^r my-self^r in slyke þinges wax cald^r to tyme, aH þinges
 20 putt o-bak^r in whilk^r vtwardly I myȝt^r be occupied, onely to be in
 þe sight of my saveȝour I haue stryfyne, & in fuH ynhyrly byrnyng
 dwelt. ¶ Qwhare-fore þis boke I offyr to be sene, noȝt to philiso- I offer this
book to un-
taught folk.
 phys nor wyes men of þis world^r, ne to grete devyens lappyd in
 24 questions infenye, bot vnto boystus & vntaght^r, more besy to con-
 lufe god þen many þinges to knawe; for treuly, not desputyng bot
 wyrkand it is kunde, & loffande. ffor treuly, I trowe þies þinges
 here contenyd, of þies questionaries, in aH science moste hy in con-
 28 nyng^r, bot in þe lufe of criste moste lawe, may noȝt be vnder-
 standyd. ¶ þerfore to þame I haue not written, bot if, aH þinges [Fol. II. a.]
 forgettyne & putt^r o-bak^r þat to þis world^r is longyng, onely to þe Love is given
only to those
who hate vain
glory.
 desyres of oure maker þa to lufe onely be gyfen. ffyrst, treuly, þat
 32 þai fle aH erthely dignyte, þat þai hate aH pryde of connyng & vayn-
 glory, and at þe last^r þame confourmyng to hyst^r pouerte, þinkand^r
 & prayand, besily gyfen to goddis luffe. þus no meruayl to þam
 saH appere with-inforthe þe fyer of vnwroth charite, dressand þer
 36 hartis to take þe hete with whilk^r aH dyrknes is consumed, & þai[m]
 lift^r vp in to byrnyng^r lufely & moste mery, þat temporaH þingis þai
 saH pas, & hald^r þame-self in þe seet of endeles rest. þe more con-

¹ In margin in another hand lassyū.

² Under this word in another hand, colde.

And as my
book stirs
folk to Love,
I call it
'Burning of
Love.'

ynge treuly þai be, þe more abyH to lufe be lawe þai ar, if þai of odyr despisyd be glad, & þame-self gladly despyes. ¶ And sen I here to lufe styrris aH maner of folk, and besy I am of lufe to schew hattist desyre & a-bowne kynde, 'byrnnyng' of lufe' þis boke hys name 4 saH bere.

Of mans turnyng to god, and what helpys, & what lettys his *turnnynge*. [Cap. II.]

Men must
turn to God
and from
the earth,
to taste God's
sweetness.

IN þis wrechyð dwelling-place of exile abydeynge, to aH maner of 8
popyH be it knawen, þat no man may *with* luff of endles lyfe be taght, nor *with* heuenly swetnes be anynt, bot if he treuly to god be turned. To hyme treuly behofes be turnyð, & aH erthly þingis in mynde playnly be turned fro, or þat he may þe swetnes of goddys 12 lufe ¶ in lityH þingis be expert. Sothely be ordinate lufe is þis turnyng done: As þat he lufe þat worthy is to be luffyd, & not lufyng þat is not worthy to be lufed, and þat he byrn more in lufe of þo þingis þat is moste worthy, & les in þame þat is les worþi. 16 Moste is god forto be lufed. MikyH ar heuenly þinges forto be luffed; lityH or noght, bot for nede, erthly þinges ar to be luffyd. // Wyth-outen doute þus euery man to criste is turnyð, qwyls of hym nozt is desyrde bot onely criste. Turnnyng treuly fro þies gudes 20 þat in þis world þer lufers dessave & nozt defend, standys in wantynge of fleschly desire & hatred of aH wrechidnes, so þat þai savour non erthly þingis, nor desyrs to wythhald of warldly þingis ouer þair strayt nede. þai treuly þat ryches hepyys, & knawys nozt to whome 24 þai gedyr, in þame haueynge þer solace, some-tyme in myrth of heuenly lufe ar not worþi to be gladded, þof aH þai fene, be deuocioñ not holy bot similate, þame-self to fele in þer dises some þingis of þat felicity þat is to come; for treuly for þare foule *presumpcioñ* fro 28 þat swetnes þai haue fallen, *with* whylk godis lufers ar softynd & made swete, for þai vnmanerly wyth warldly mone has armyd þame-self. AH lufe treuly þat in gode endys not, wikkydnes is, & þe hafars makis euyH. Qwharefore lufand þe warldly excellence *with* 32 wrechyð lufe ar set o fyer, and ferþer þai ar fro heuenly hete þen is þe space be-twix þe hyest heyn & lawyst place of þe erth. // þai sekyr ar likkynde to þat þai lufe, for why þai ar *confourmed* to wanton concupiscence. // And *with* haldynge old maners of wrechidnes in vanite 36 of þis lyfe þai lufe for, holy lufe. Wharefor þe ioi of clerenes þat saH not rote, þai chaunge to wantoned of beute þat sal nozt last. þis

Turn from
the deceitful
goods of this
world.

They who
heap up
riches are
not worthy
of heavenly
love.

They become
like what
they love.

- sothely sukt^t þai not do, bot if þai wer blynded with fyer of fraward
lufe, þe whilk^t wastis burionyng^t of verteu, & norrysches þe plantes [Fol. II. b.]
of aH vyce. ffor sothi many in womanly bewte ar nozt sett^t, nor
4 lykes Lychery, wharefor þame-self be savyd as wer with sikyrnes
þai trayst, and for onely chastite, the whilk þai bere with-oute,
als¹ sayntes þai wene þai pas aH oþer; bot wikkydly þus þai suppose
& aH in vayn, when couetyes, þe rote of synnes, is nozt drawne owte.
8 And treuly, as it is wryten, no þinge is wars þen mone to lufe. ffor
whyls þe lufe of temporaH þinge þe hart of any man occupyes, no
deuocyōn playnely soffrys hym haue. Lufe treuly of god & of þis
warld^t neuer in one saule may be to-gydir; bot whos lufe is strengar,
12 þe toþer oute puttis, þat oppynly þus may be knawen who is þis
warldys lufar and who cristis² felower.³ Certanly als cristis lufars
behavys þam-self agayns þe warld^t & þe flesh, so luffars of þe warlde
behavys þame-self agayns god & þer awen saule. // þai treuly þat
16 ere chosyn, ettys & drynkes; bot euer to god with aH þer mynde þai
take entent in aH ely⁴ þinges; not lust, bot nede only þai seke. Of
erthly þinges þai⁵ speke with angwys, & nozt bot passyngly, nor in
þame makand no tariyng^t, & þen in mynde ȝit with god þai ar, and
20 þe remenand^t of tyme þai ȝelde to godis seruys, nozt^t standyng^t in
ydilnes, nor to plays no wondrys rynnynge, þat is þe tokyn of
reproued^t, bot rather honestly þame-self behaueynge, þat to god
longs, awdyr to spek^t or do or þink, þai irk^t nozt. Repreyd treuly
24 aH-way agayns god idilly behavys þame-self: godis worde treuly þai
here with hardnes, þai pray with-uten affeeyōn, of god þai þink^t
with-uten swetnes. þe kyrk^t þai entyr, & fyllis þe wallys; þai knok
þer brestis, & syghyngs ȝeldys, bot playnely bot fenyd, ffor why þai
28 cum to þe eghen⁶ of men, no þing^t to⁷ þe eyrs of god. Treuly when
þai in body ar in þe kyrk, in mynde dystrect^t þai ar to warldly gude,
þe whylk þai haue or els desyrs to haue, wharefore þare hart fro god
is far. // þai ett & drynk, not to þare nede bot to þare lust, for bot
32 in lycherus fode fynde þai sauour or swetnes. Thay gif more-ouer
brede to þe pore, clethyng^t parauntyr to þe cold, bot whils þare
almus is done in dedely synne or for vaynglory, or sekyrly of þinges
vntreuly gettyn, no meruayl if þai plese nozt our gaynbyer, bot vnto
36 vengeance prouoke owr Iuge. // Qwharefore als chosyn, whils þai to

Many indeed
are not set
upon wom-
anly beauty.

Nota
Nothing is
worse to love
than money.

As lovers of
Christ treat
the world,
so lovers
of the world
treat God.

Maner of
chosyne;

Maner of
repreued^t

Worldly folk
go to church
and sigh,

but their
minds are on
their goods.

Their alms
are done in
deadly sin,

and so they
please not our
Redeemer.

¹ MS. aH; als in margin in another hand. ² is goddis, crossed out.

³ Over the first e is an o in another hand. N.B. All marginal corrections (but not notes) are in another hand.

⁴ On the margin erthly. ⁵ MS. þat: þai on the margin.

⁶ In margin eyen.

⁷ MS. to to

The wicked
are busy
in worldly
things.

The Fiend
owns many
folk.

They love
their bodies
more than
their souls.

þe warld̃ or þe flesch take hede, to god aH-way þer mynde haue
besily, so reprevyd, whyls þai seme to god do *seruys*, besy to þe
warld̃ & to þo þinges þat to þe warld̃ & flesch pertenes, in besynes
of hert gretely ar rauyscht̃. And als chosyn, god noȝt displeys 4
when þai þer nede releve, so repreuyd̃, god noȝt plesys in gude
dedys þai ar sene doo, ffor þer gude dedys fuH few, *with* many iH
dedis ar mengyd. // The fende also has many þe whilk we trowe be
gude : he has for soth̃ almus giffars, Chast, & meke, þat is to say, 8
synnars calland̃ þame-self̃, *with* hayer cled̃ & penance ponyschid—
Vnder wenyng¹ treuly of hele, is hyd oft-tymes dedely woundes. //
þe fende also hauys not few hasty to wyrk, & besy to prech̃ ; bot
doutles aH þame hym wantes in charite þat ar warmed, and to aH 12
vanite slawe. [Wickyd treuly to vyl delectacion] aHway ar gredy,
& vnto gostely exercise als dede, or els keste doune *with* fuH grete
febilnes, whos lufe is euer in-ordinate, ffor more þai lufe gudes
temporaH þen eternaH, and more þer bodyes þen þer saules. 16

[Fol. III. a.] That no man may sodanly come to hy deuocion, nor
be wett *with* swetnes of contemplacyoñe. Cap. III.

The highest
devotion
not
at first,

even to the
most virtu-
ous.

Seldom does
any saint
take in Di-
vine melody,

and sing it
out again to
God;

Scheuyd treuly it is to lufers þat in fyrst ȝeris of þer turnyng̃,
no man to hee deuocion may attene, nor *with* swetnes of con- 20
templacyoñ fully be moysted̃ ; vnneth treuly seldum, & als wer in
twynkillyng̃ of an eghe, þai ar graunted̃ to fele somqwhatt of heuenly
þinges, & softly profetand̃ at þe last in spirytt þai ere made stronge.
Afterwarde when þai haue taken sadnes of maners, and, as þis pre- 24
sent chaunabylnes sofyrs, þai ar gone vp to stabylnes of mynde,
treuly *with* grete trauails some perfeccioñ is gettyn, þat þai in godly
lufe sum ioy may fele. ¶ Neuer-þe-les it is noȝt sene þat aH
treuly, þof þai be grete in vertew, onon fele warily þe warmnes of 28
charite increate or vnwroght̃, and in þe flaume vnmesurde of lufe
þai, meltand̃ in þame-self̃, may synge þe songe of godis loueynge.
Thys mistery treuly fro many is hydd̃, and to few moste speciaH it
is scheuyd ; for þe hyar þis degre is, þe fewer fynders has it in þis 32
warld̃. // Seldome (no meruayH) we fynde any saynt, or so parfyte in
þis lyfe, *with* so he lufe takyn up, þat he in contemplacyoñ wer lyft
to swetnes of melody, þat is to say, þat he in hym-self̃ myȝt take þe
heuenly soonde in to hym sched, and als wer *with* melody he suld̃ 36
gayn-ȝelde lovyngis to god, & many notys makand̃ in gostely

lovyng, and þat in hym-self myȝt fele þat hete of godis lufe.
 And neuer-þe-les, maruayl it is þat any man contemplatyue odyr-
 wyes suld be troude: for þe psalme, *transfourmed* in-to þe persone
 4 of man contemplatyue, sayes: *Transibo in domum dei in voce exul-*
tacionis & confessionis, þat is to say: 'I sañ go in to godis hows in
 voyce of gladnes & of schriffte,' qwhilke loueyng^t is sownde of hyme
 þat etis, þat is to say, of hym þat is glad of heuenly swetnes. //
 8 Parfyte forsoth þat in-to þis passynge plente of endeles frenschyp ar
 takyn, taght *with* swetnes þat sañ not waste new lyffe in þe clere
 chales of fuñ swete charite, and in holy counsañ of myrth þai
 drawe in to þere saules happy hete, *with* þe whilk þai, gretely gladdyd,
 12 has gretter comfortñ þen may be trowyd of gostely letwary. ¶ In
 þame, treuly lufand^t þe heght of endeles heritage, is þis refreschyng,
 to whome forsoth happyns dysces in þis exile: / and þat^t to þame
 emonge sañ not appere vnprofetable þat þai be some ȝeris be
 16 ponyscht, þe whylk to sytt in heuenly setys *with*-outyn partyng^t
 sañ be lyfft. Of añ fleschly also þai ar chosyn, in syglite of our
 maker to be moste dere, & clerely to be crouned. // Byrnt treuly þai
 ar als seraphynne in hy hevyn, whos body be þaime-self has sityn,
 20 & þer myndes emange aungels walkand^t to criste, þer lemman, þai
 haue desyrde: þe whilk^t also moste swetely has songen þis prayer
 of endles lufe in Ihesu Ioyand: / 'O honely hete, añ delite swettar,
 añ riches more delectable! O my god, o my lufe! in-to me scrith^t
 24 *with* þi charite þirlyd, *with* þi bewte wounded; selyde doune &
 comfortñ me heuy; medecyn, to me wrech, to þi lufur schew þi-self;
 behald^t, in þe is añ my desyre, & añ my hert^t sekis. ¶ To þe my
 hert desyres; to þe my flesch is þirsty: and þou to me opyns not,
 28 bot turns þi face. þou spars þi dore & hydes þi-self, & of an
 innocentis payns þou laghys. ¶ Emonge neuer-þe-les fro añ ertthly
 þou rausches þi lufers, þou takes abowne añ desyre of warldly
 þinges, and of þi lufe þou makes þame takers, & in lufynge ful grete
 32 wyrkers. Qwharfore in gostely songe of byrnyng vp birstynge, to
 þe, loueynges þai offyr, and *with* swetnes þe dart of lufe þai fele.
 Hayle þerfore, o lusly lufe cuerlastynge, þat¹ vs rayses fro þies lawe
 þinges, & *with* so oft rauschyng to þe sight of godis maiestee vs
 36 representys. ¶ Cum in to me, my leman! Al þat I had I gaf for
 þe, and þat I suld^t haue, for þe I haue forsaken, þat þou in my
 saule myȝt haue a mansyoñ it forto comfortñ. Forsake þou neuer
 hym þat þou feles so swetely smel in þi desyre, so þat *with* moste

but in holy
mirth he
draws into
his soul's
happy heat.

God's lovers
are punished
here,

but, among
angels they
sing this
Prayer of
Endless Love
to Christ:
'My God,
my Love,

[Fol. III. b.]

my flesh
thirsts for
Thee.

Hail, my
Love ever-
lasting!

¹ MS. þat þat.

Grant me
grace to rest
in Thee for
ever.

byrnyng desyre emonge þi halsynge euer desyres to be, so graunt me grace to loue þe, in þe to rest, þat in þi kyngdome I may be worthy *with-outen* ende þe forto see.'

¶ Pat ilk man chosyn of gode has his state ordand. 4

Cap. IV.

Men burning
with love
seldom trade
or become
prelates,

but like An-
gels' Hierar-
chies, are
near God.

God has fore-
ordained all
things,

but His
judgment is
secret.

IN lufe of lyfe euerlastynge, men contemplatyue hily þat ar brynde, þai ar forsoth as hyst in luffest byrnyng, & miryest of þe lufer euerlastynge, so þat þai seldum or neuer gos vtward to warldly besynes, nor ȝit tak þe dignite of worschyp or prelacy, bot rather certainly *with-in* þame-selfe, þame-self *with-haldynge* *with* ioy to criste in mynde þai alway ascend in voyce of loueynge. ¶ In þis treuly þe kyrk felouys¹ aungellis Ierarchys, in þe whilk aungellis moste hy vtward ar not sende, to god euermore nere beand. ¶ So onely besy þai ar in godis syght, þat in cristis lufe ar he & contemplacyon, & souerante þai take noȝt emongis men; bot to odyr it is kepe, þat ar more occupyed *with* mannys besynes, & le[s]se vse inwarde lykyng. ¶ Ilk chosyn, þerfore, his degre has of god ordand before; so þat whills he þis to prelacy is chosyn, he þis to god *with-in* is besy to take hede, & god *with-in* þerto hym lyftis so þat he lefe aȝ vtward occupacyon. ¶ Slyke soþly ar moste haly, & ȝit of men ar haldyn laghyst; ffor þai seldom gos vtward miraclis to do, be-cause in mynde onely þai dueȝ. ¶ Of oper treuly þat both to goddis seruis þame-self submyttis, & þere sogettis discretely gouyrn. ¶ To oper also þat before men lyfe in fleshly penance vn-sene, oft-tymes in þere lyfe tokyns grauntyȝ ar scheuyd, or ellys after þere dede, þof aȝ in purgatory som-qwhiȝ fuȝ scharply þai be ponyschid. ¶ Aȝ sayntis treuly miracles haue noȝt done, nouder in þere lyf nor after þere dede, nor aȝ dampned, owdyr in þere lyfe or after þere dede, miracle haue wantyd. ¶ Þe dome treuly of god is preuay, þat yȝ wars sulȝ be made tokyns sene of synnars. ¶ And þa þat ar guyȝ sulȝ be more whik in lufe of þer makar, þo pinges despisyȝ þat to gude & yȝ comonly may be had. ¶ Some forsoth gude dedys has wroȝt, [bot] noȝt godis bot mannys worschip þai haue soȝt, & þis after þer dede peryschis, þat only haueand þat in þis warld þai haue desyreȝ. Itt happyns treuly oft-sythes þat meynly gude & les parfytȝ, mirakyls has done, fuȝ many also heghe in deuocione in heuenly setys before goddis maieste playnly sessys,

[Fol. IV. a.]

¹ Over this word in another hand follows.

hauand þer medys emonge þe hegli companys of heuen. ¶ ffor þe feste of saynt mychael specially is worschyp^t, and 3it of þe hvest ordyr of aungels he is no3t trouyð. Some also to god turnyð, & 4 penance doande and warldly erandis forsakanð, in þer mynde ioys if þer name after þere dede anensse lyfars may be worschipt; to þe whilk^t cristis treu seruand sulð take no hede, als in auntyr he loos aH þat he wyrkis. ¶ þo þingis treuly þat comon ar to gode & yH, 8 of sayntis ar not to be desyrð, bot charite & gostly vertuys with-outyn ceseynge in þer hartis be festynd, þe whilk not only þe saule kepys fro fylth of synnes, bot þe body als in þe dome saH rays to endeles mynd. ¶ AH þinge treuly þat here is done, sone cessys & 12 fleis; þere treuly, audyr in worschip er in confusioñ, with-outyn end þai saH last. Actyue þerfore, & prelat^{is} clere in connyng & vertew, men contemplatyue before þame-self sulð sett, & before god þer bettyrs þame halð, þame-self not trouand worpi to be gyfen to 16 contemplacyoñ, bot if paraunter goddis grace to þat þame walð euspyr.

St. Michael's day is specially honoured, and yet he is not of the highest order of angels.

All things here soon cease and flee.

Active men should set contemplative ones above themselves.

Differens be-twix godis lufars & þe warldis; & þer
medis. [Cap. V.]

20 **N**o-thinge felys mans saule þe byrnyng of endeles lufe, þe whilk^t before aH warldly vanite parfytte has not forsakyn, to heuenly þingis studyand besily to be giffyn, and with-outyn cessyng goddis lufe desyre, and aH creatours to be loffyð manerly to lufe. / 24 Treuly if aH þinge þat we lufe we lufe for god, god rather in it þen it we lufe / & so, not in it, bot in¹ god, we delite, whome forto vse with-outen end we saH be gladd. ¶ Wyckyd treuly þis warld lufe, settand þere-in þe lust of þere delectacyoñe; & þo þingis onely þat 28 to þis warldis ioy langis, þa couet^t with-outen cessyng. And how may a man do more fondly / more wrechidly or dampnably, þen fully to lufe þingis transitory & faylynge, onely for it-self? ¶ The trinite god treuly onely for þe self^t is to be lufyð. ¶ Put we þer- 32 fore oure mynde in it fully, & be we besy aH oure myndes in to þe ende to bere, þat we in itt^t with-outen end may be gladynd, so þat we lufe our-self^t, & al þingis þat we lufe, for þat^t allone. ¶ Bot þat synnar leghes, þat says he lufes god, & 3it^t he dredys not to serryf 36 syn. Ilke man treuly þat lufyse god is fre, nor to bondage of synne byndes no3t hym-self, bot to þe seruys of rightwisnes stedfastly standys. ¶ Qwhills we treuly erthly þingis or comforth lufys for

No one can feel the fire of love who hasn't forsaken all worldly vanity.

The sinner lies, who says he loves God, and yet doesn't fear sin.

¹ in in margin in another hand.

If we love
earthly
things, we
love not God.

Lovers of
pleasure hie
to hell.

[Fol. IV. b.]

God's love
is fire,
purging our
souls from
sin.

It gives us
heavenly
solace,

þe self, god *with-uten* doutte we lufe noȝt, forsoth hym not
sarifand; bot if in creatours we be delittyd, so þat we our maker
sett behynde, & þo þingis þat endles ar not, karis to felowe, als
god hatand we saȝt be demed. ffuȝt frawarde treuly to þe saule it 4
is / tokyn of dampnacyoȝe & þe tokyn of endles dede, whan man
holly gyfes hym-self vnto þis warld, and in dyuers desyres of þe
flesch & errours he gos as hym lyst. þus no meruayȝ is a wrech
destruyd, ¶ and whils he wenis to folow¹ in lust, to penance of 8
heȝt ay-lastand he hyes. ¶ þerfore no man suld dar presume, nor
be pryde raise vp hym-self when he is despisid to hys repreue / or
when flitynges to hym ar cast, nor hym-self defend, or for iȝt wordes
iȝt gif agayne, ¶ bot aȝt þing, aȝswle lovyng als represe, euently 12
beryng. On þis wyes treuly doande, we *with-uten* ende *with* criste
saȝt be glad, ¶ gif we *with-uten* leffynge, lufe hym in þis lyfe;
whos lufe in hartis rotyd & made sekyr, vs makes lyke vnto hys
lyknes, and oper ioy, þat is to say godly, in-to vs he puttis, *with* 16
byrnyng lufe playnly our myndes myrthand. ¶ His lufe treuly is
fyer, firy makand oure saules, & pourgis þame fro aȝt degrees of
synne, makand þame lyȝt & byrnande; whylk fyer byrnanȝ in þam
þat is chosyn, myndely euer makes þame vp forto loke, and dede in 20
þer desyre continually to *with-hald*. ¶ Qwharfore whils we may syn,
lat vs charge þis warldis prosperite to flee, aduersite to bere gladly.
¶ An euyȝt mynde forsoth losys whils it ioys, & whils it in
creatours sekis gladnes, als wer *with* a flaterynge venome þe self 24
kyllys: whos contagyuste to eschew be wele war, gostly fode
behaldaȝ, þat to byrnyng lufars holy is ordand in heuen. ¶ And
so criste grauntyng, be we comforth in swete sange of charite, &
be we delityd in so swete deuocyoȝn, whils wykyd slepe in horribul 28
dyrknes, & ful of synnes gos doune to paynes. ¶ ffuȝt grete mer-
uayle it semys, þat mortall man in so heȝh lufe of god may be takyn,
þat he in his moste preuay substance no þing felys bot heuenly
solace, & als wer goyng to heȝhe clere desyre, in noys of organes 32
to be contemplatyue; þe whilk þat of odyr is done to sorow,
turnys þanne to ioy, so þat þai seme in saule vnabill to soffyr
payn / þe whilk also may not *with* drede of dede be turbyld, nor
fro restfulnes to vn-es on any wyes be meuyd. ¶ *With* besy lufe 36
treuly he his styrk, & in þoȝht þat is continually in Ihesu, ful sone
he persauys his awen defautes: þe whilk correctand, forward of
þam is war, & so besily he beres riȝtwysnes to þe tyme to god he be

led, & sittis in setys euerlastynge *with* heuenly citesyns. ¶ Qwhare- till we sit
fore clere he standes in conscience, & stedfast in aH gude wayes, þe with the
whilk^t neuer is noyed *with* warldly heuynes, nor with vaynglory citizens of
4 gladlynd. ¶ Obstatte treuly in warkis vnclene, þe lufe of criste Those per-
knewes nozt, for þai *with* fleschly likynge ar byrnd, ¶ and to god sistent in
þai zelde no deuocion, for þe byrdyn of riches *with* þe whilk þai ar unclastity
þirstyn to þe erth. fforsoth þai ar not ordand to haue delytes of know not
8 paradys, bot in þer frawardnes gose to þere dede; & þerfore worþely Christ's love.
þer heuynes sal not be lessynd, nor sorow of þer dampnacion sal be
put bak, for þai wilfully gos in lustis & synys, & luf of þe endeles
lufar for fals luf frawardly þai haue lost. ¶ Qwharfore in paynes
12 perpetuaH, þat þai haue synned, playnly þai saH forþink^t, ¶ and zit
of syns þai saH neuer be clensyd, bot endlessly byrnyd *with* fyris Sinners shall
continuyd with-uten any comforter. // burn in end-
less flames.

Qwarfore is it more to take entent to lufe of god þen
16 to konyng or disputacion. [Cap. VI.]

Emonge alþingis þat we wrik^t or þinke, to þe lufe of god be we Let us care
more takand hede þen to connyng or disputacion. Lufe more for
treuly delytes þe saule, / & conscience makes swete, drawand it fro God's love
20 lufe of lusty þinges here beneyth & fro desyre of mans awen excel- than for
lence. ¶ Connyng^t *with*-oute charite beldes not to endeles heel, cleverness or
bott^t bolnes¹ to moste wreched vndoing. ¶ Strong^t þerfore be oure disputing,
saules in takyng^t of harde labours for god, & be it wyes *with* heuenly [Fol. V. a.]
24 sauour, nozt^t warldly. Desire it to be lyghtynd *with* wysdome end-
les, & *with* þatt fyre to be enflaumed *with* whilk^t som ar styrd^t
onely oure maker to luf & desyre, & myztely is made strange to
despisyng of aH transitory þingis. In þies þingis þat abyde, nozt^t
28 countand þies þer moste solace þat þai here haue no duellyng,
heuenly place nozt made *with* hand *with*-uten cessynge þai seke,
& cries: *Mihi uiuere cristus est, & mori lucrum*, 'Criste to me is lyfe,
& grete wynnyng^t to dy.' ¶ Treuly forsothe he lufys god þat to no
32 wicked likeynge consentis. In als mykyH certainly is man fer fro
cristis lufe, als he hym-self delytes in warldly þinge. ¶ Qwarfore if
þou lufe god, þi werk^t þat scheuys: ffor he neuer is proued to lufe and let our
god, whils to wicked desyres he is made to consent. ¶ Therefore to love show in
36 aH þat ar in þis exil, þis dar I schewe, þat aH þai þe maker of aH our work.
þinge þat wil² not lufe, in-to dyrknes endles þai saH be kest, & þer

¹ Over this word in another hand inflat: latine.

² saH crossed out; wil in the margin.

saH fele *with-uten* ende byrnyng of þe fyer of heH, þat here *with* lufe of þer gaynbyar¹ wald² nozt be lyghtynd. ¶ Sondyrd þai saH be fro þe company of syngars in charite of þer maker, & besily þai saH sorow, fro myrth kest oute of synngand in Ihesu, wantyng⁴ þe clernes & þe ioy of þame þat saH be crounyd. ¶ ffor leuyr þame was a litiH whyle in warldly softnes tary, þen soffyr penance þat þer synnes myzt be clensed / & þai kume fuH of pyte before þe defendar of aH gode. In þe slippyr way treuly & þe brode, in þis vale of wepyng 8 þai haue bene delityd, wher is no place of gladnes, bot of labour : wharefore *with-uten* relese, in *tourmentis* þai saH sorow, when pore to pes euerlastyng¹² sal be borne, & be made glade in þe delites of þe godhede gifand lyfe, þe whilk¹ with *vertues* wer arrayed fuH treuly 12 seand, & in gostely hete happily has florisched, þof aH in worthy heght¹ of þis warlð þai haue takyn no solace, nor emang¹ vnholsum wyemen þai haue not sawen pride, bot of wikkyd men þai haue born greues, & temptacyons þai haue exclude fro þe saule, þe trone 16 of þe trinite þat in pes þai myzt be haldyn. ¶ And treuly þai haue wodid¹ old¹ vnthriftynes of venemus lyfe, clerly loueand¹ & most gladly gostly beute; and plays of softnes, þe whilk¹ 3onge age² acceptis, & vnwyse warldly men desyrs, þai haue demyd worþi represe, pink- 20 and¹ *with* continuance charitefuH sange in to our makar ascendyng. ¶ ffor whilk þinge, takars of luffy ioy, & heete consauand¹ þat may not be consumyd, in songe þai ryn of clene companys & luffy armony, and in frendely myrth heuenly þai haue in-3ett¹ a schadow agayne 24 aH hete of lychery & fylth. ¶ Qwharefore in byrnyng of swetest lufe þai ar takyn vp to þe behaldyng¹ of þer lemman, & be flaume happyest florischand¹ þai ar in vertew, & frely loues þer maker : and þer mynde now gos, in-to melody chaungyd þat lastys, and þe 28 thoythis fro hens-furth ar made songe, and þe hauH of þe saule, heuynes kest oute, *with* wondyrfuH musyk¹ is fulfillyd; so þat prikkyn¹ before playnly it has lost, & hole in hee swetnes euermore it abydis, fuH meruellusly syngand in henly swete meditacion. 32 ¶ fforþermore, when þai go fro þis hardnes, and fro disesys þat here happyns, þen þe tyme comys þat þai sal be takyn, & *with-uten* doute to god be borne *with-uten* sorow, & emong¹ seraphyn haue þer setys; ffor þai aH-to-gydyr sett¹ on fyer *with* fyer of lufe moste 36 heghe, and *with-in* þer saules byrmand¹, so swetely & deuoutely þai ha louyd¹ god, þat what-some-euer þai felt¹ in þame-self¹, heet¹ it was

Worldly sin-
ners shall
go to torment
when the poor
are borne to
peace ever-
lasting.

Lovers of
God

are filled with
music in their
souls,

[Fol. V. b.]

¹ *redemptoris in margin.*

² *age on the margin, in another hand.*

gostly, heuently songe and godly swetnes. ¶ Herefore treuly it is, with heavenly song and sweetnes.
 þat þai *with-ou*ten heuynes dy, sothely *with* Ioy passanð vnto so grete degre in endles worschip þai are lyft, and ar crounyð in be-
 4 haldynge moste plenteuous of þer makar, synganð *with* clerist wheris, þe whilk^t also more byrnyngly desiris in-to þat godhede þat reulys aH þinge. ¶ And forsoth, þof þai now clerely behald^t þe chere of treuthe, & *with* likyngest swetnes of þe godhede be
 8 moistyd, ¶ ȝit no meruayH after a litiH whyle þai saH be made more meruellus; Qwhen bodis of sayntis þat in erth þis tyme ar haldyn fro þer grauys, saH be rayseð, and þer saules *with* þame saH be
 knyttyð in þe last examinacioñ. ¶ þen forsoth saH þai take princi- At the Doomsday they shall be chief among people,
 12 palite emang^t pepyls, / & vnryghtwes þai saH deme to be dampned, ¶ and þai saH schew þat menly goyde wer blyst^t to come to blistful-
 nes. ¶ þe generaH dome sothely þus done, in-to songe euerlastynge þai saH be borne, & *with* criste go vp þe heght of treuyth, þe fas of
 16 god vsand *with* lufe *with-ou*ten end.—¶ Of þis it is scheuyd þat swetnes euerlastyng^t mostis þer myndes, þe whilk vnabilly to be
 lousyð, þe bande¹ of trew charite byndis. Qwarfor rather latt vs seke þat lufe of criste byrn vs *with-in*, þen we take hede to disputa- and shall see the face of God. Seek Christ's love, not disputation.
 20 cion vnprofetabill. ¶ Qwhylys we treuly take hede to sekyng vnmanerly, þe swetnes of euerlastyng^t smellynge we fele noȝt. ¶ Wharfore many now sauours in so mykyH in brynnynge of con-
 nyng^t, & noȝt of lufe, þat playnly what^t luf is, or of what^t sauour,
 24 þai know noȝt^t, þof aH þer laboure of aH þer stody þame aght to sprede vnto þis ende þat þai myȝt^t byrne in goddis lufe. Alas, for
 schame! an olde wyfe of goddis lufe is more expert^t, & les of warldly likynge, þen þe grete devin, whos stody is vayne; ffor why, for
 28 vanite he studys, þat he glorius may apere, & so be knawen, þat rentis & dignites he mo gett: þe whilk^t a foyle, & not^t wis, is² worpi to be halden. An old wife knows more of God's love than a great divine does.

Of þe caus of heritikis, & fayth of þe Trinite.

32

[Cap. VII.]

Plente of holy treuth & hol to þam it sekys, schewes þe self; & to þe childer of vnite, misteris hyd ar opyn. ¶ Qwharfore sople spryngis frawardenes of heritikis, bot of a vntaght mynde & Heresy springs from ignorance and vanity.
 36 inordinate, þe whilk *with* desire of þe awen excellence is blyndid^t for þai treuly *with-in* þame-self, god to repreue be vayne desiris, cesis

¹ MS. bynde; a overlined in another hand.

² Another is is inserted in margin.

not; of þare addillynge it is also þat þai vtward^l *with* playne argu-
mentis gaynstandys þe treuth. ¶ And when cristyn religyōn wiþ
aȝ contrariuste cut a-way, & fully acorde in vnite of lufe, þe maner
of heretikis & proude is, new opynions to gett^t, & fro þe saying^t of 4
haly kyrk^t, questyons vnwont to schewe; and so þo þinges þat trew
cristen men haly haldys, þai Ioy *with* þer vanites to sparpyȝ.
¶ Errours of whome we kestande a-way says: þe sone treuly of
god, evyn *with*-outen begynnynge to þe fadyr, euermore is to be 8
trowed^t & vnderstanded: ffor bot if þe fadyr hyme *with*-oute
begynnye had gettyn, þe full godhede treuly in hym suld^t not haue
bene. / Sothely if god þe fadyr som-tyme had bene, when þat he
had no sone, þen no meruayle he was les þen afterward^t when he þe 12
sone had gotyn: þat, no man of gude mynde saȝ say. ¶ God þer-
fore vnchaungable, god vnchaungable gettis, and þe whilk^t he has
gettyn *with*-outen end / & þis day also he cessis not to gett. ¶ ffor
nouþer þe substance of þe sone som-tyme vngetyn myȝt be called, 16
nor þe beyng of þe getter þe self neuer felt^t, *with*-oute an onely
gettyn sone of þe self. Evyn treuly as þe begynnynge of þe god-
hede, be no reson nor no witt^t may be fun, be-caus begynnynge it has
not, so þe generaciō of þe sone *with* þe euerlastynge of þe godhede 20
vnchaungyngly bydis. ¶ Qwhen treuly in þe infenite of gode
meruaille and worschip, *with*-oute begynnynge aȝ-myghti clerely
scheuys, to what end mans folý raises þe self to stryue, a sacrament
vnabyȝ to be spokyn to þe eris of men dedly to schew? ¶ He 24
treuly knawes god parfitly, þat hym felys incomprehensibyl^t & vn-
abyȝ to be knawen. ¶ No þinge sothely parfitely is knawen, bot
if þe caus þerof, how & what wyȝes it is, parfitely be knawen. In
þis present lyfe treuly, in parte we knaw & in parte we can; in lyf 28
treuly to cum¹, parfytely we sal cun & fully, als to creatures is lefult
or spedful. ¶ fforsoth he þat oure þat þat is profitabyȝ of our
makar euerlastynge desyres to knaw, *with*-oute dout fro parfyte con-
yng^t of hym fonder he falles. ¶ þou askes what god is. I schortly 32
to þe answer: Slike one & so grete he is, whatkyns or so mykiȝ
none odyr is, no neuer may be. ¶ Gyf þou wiȝt knaw propirly to
speke qwhat god is, I say, of þis questyōn answer saȝ þou neuer
fynde. I haue not knawen; Aungels can not; Archaungellis haue 36
not hard^t. Wharfore how wald^t þou knaw þat is vnknawen & als
vntaght^t? God treuly þat is almyghty, may noght þe teche what
hyme-self is: ¶ Qwhat^t god is treuly, if þou knew, als wys þou suld^t

It is proud
of new
opinions.

It questions
God's Son's
eternity with
Him.

[Fol. VI. a.]

He knows
God truly,
who knows
that He is
incompre-
hensible.

If you ask
what God is,

I say you
shall never
find an an-
swer,

be als god is : þat, nouþer þou nor oþer creature may be. ¶ Stande or you'd be as wise as God.
þerfore in þi degre, and hye þingis desyre þou not ! / ffor if þou
desyre to know what god is, to be god þou desyrs ; þe whilk^t becoms

4 þe not. Wele þou wote, allone god hym-self knowes, & know may.

Treuly it is not of gods vnpower þat he may not þe tech hym-self
als he is in hym-self, bot for hys vnhopyd worþines ; ffor slike one
als he is, none oþer may be. If he soythly¹ treuly myȝt be knawn,

8 incomprehensibyl^h þen wer he noȝt. It is I-nogh þerfor to þe to Be content to know that God is,
know þat god is ; and agayns þe it wer gif þou wald^t know qwhat

god is. ¶ Also it is to prays god parfytely, þat is to say, vn-abyȝt
to be consauyȝt fully, to know, hym knawynge to lufe, louandly to and to love Him.

12 syng^t in hym, syngand in hym to rest, & be rest^t inward^t to endles
rest to cume. Lat it not meue þe þat I haue sayd god parfytely to

know, & I haue denyed hym to may be knawen, sen þe prophet in
psalme has sayd^t : *Pretende misericordiam tuam scientibus te,* / þat

16 is to say : ' þi mercy schew to þame þe knowes.' Bot þis autorite þus
vnderstand^t, if þou wilt not erre : to þame þe knowes, þat is to say,
god to be lufed^t, to be loved^t, to be worschipyȝt and glorifyde onely

maker of aȝ þingis, a-boune aȝ þing^t, be aȝ þing^t & in aȝ þing^t, þat

20 is blissed^t in warld^t of warldis, Amen.

þat in þe godhede we aw not to say thre godis or .iiij.

kyndis, als we say thre persones ; and þat ilk

man after quantite of his lufe sal be cald grete

24 or smal. [Cap. VIII.]

If any errand^t wald^t say, in þe Trinite .iiij. kyndes, be-cause .iiij. In the Trinity are 3 persons,
persones þai say, why suld^t þai not also say .iiij. goddis, sen to
god is all-oȝne to be god & his kynde to be ? ¶ We say treuly þe

28 fadyr is god, þe sone is god^t, þe holy goste is god ; ¶ þe fadyr also
is hys kynde, þe sone is his kynde, þe holy gaste is hys kynd^t : & [Fol. VI. b.]

ȝit not^t .iiij. godis nor .iiij. kyndes we say ; bot^t o god .iiij. persones, to but 1 God,
be of o kynde, with strange fayȝth we graunt. ¶ O godhede treuly

32 is of .iiij. persones full & parfyte, & ilka persone in þe self contenes
þe hole godhede, euynhede & onhede forsoȝh haueand^t after þe sub-
stance of þe godhede, not wantand^t distinceiō of diuersite after þe
propirte of þe name. ¶ þai ar also .iiij. persones & o god, on kynde,

36 one substance, one godhede ; and þof ilk persone betokyn þe kynde, 1 substance and 1 God-head.
þof aȝ þer be .iiij. persones, ȝit þerfore .iiij. kyndis saȝt noȝt be vndir-

¹ If he soythly on the margin in the same hand.

The Trinity
are 3 Persons,
but 1 God.

standyd. ¶ And als our god þe fadyr & þe sone & þe holy goste, o
kynde we caH, & not .iiij., so þe he trinite .iiij. persones, not one
allone we saH say. ¶ þe ffadyr is calld, be-cause of hym-self he
gatt^a a sone; þe sone is calld, be-caus of þe fadyr he is gottyn; þe
holy goste, be-caus of bothe þe holy fader & holy sone he is spiryd.
¶ þe fadyr lyfe, gettyn þe sone [lyfe] to hyme has gyfen his hole
substance, so þat þe fadyr als mykiH suld be in hys sone als in hym-
self . . . bot þe fadyr hys kynde has takyn of none, þe sone treuly
of his fadyr allon in his byrth has taken þat he is, ¶ fforsoth þe
holy goste of þe fadyr & þe sone forthpassynge, & with þame & in
þame endlesly beyng^t, is no mor in hyme-self þen in aydere, ¶ Evyn
treuly & euerlastynge he is with þaime of whome he is, sene he is
of þe same substance, of þe same kynde & of þe same¹ godhede, & þe
þird^e persone in trinite. ¶ þe sone treuly euyrlastyng^t of þe fader
is be-kume man in tyme, / borne of a maydyn, þat he mankynd fro
þe fendes power myzt^e gaynby. ¶ þis is our lorde ihesu criste, þe
whilk only be festynd^e in oure mynde, þe whilke onely for vs was
tyde in þe crosse. ¶ No þing^e treuly is so swete as to lufe crist.
And þefore ransake we not to mikyH þo þing^es þat we in þis lyfe
may not consaue. In heuen treuly clarar þen lyght þai saH be, if we
to lufe god gif aH our harttis. ¶ We saH be treuly abyH to be
taght^e of god, & in melody fuH meruellus we saH ioy, & in he myrth
our makar loofe, & in fuH swete esines with-oute grefe & yrksom-
nes, with-outyn ende. ¶ fforsoth he þat mikyH louys is grete, & he
þat leste louys is leste: ffor after þe gretnes of charite we hafe in
vs, be-fore god saH we be prayسد. So is not before men, bot he
þat moste ryches has or godis, is moste chargid & namly dred^e;
when þame aght not so to do, bot þame most worschip & drede þat
þai in connynge suppos be best. ¶ Mighty men of þis warld^e treuly
may no þing^e do bot to þar bodys or þer gudes; ¶ Holy men treuly
has more worthynes: ¶ þai treuly sal haue power to spar heuen to
þame þat þame disesis, & wald not þefore do penance, and also heyn
to opyn to þame in god þat þame has worschippyd & mayntened^e in
þis exil, whills þai with charite wer arayd, & aH vaynglory has not
resauyd. Qwharfor charite to gett, to haue, & with-hald^e, with aH
þer myght & aH þer strenghtes þai suld^e trauayH, þat in þe day of
temptacion manfully þai myght^e stand^e agayns þer enmys, & when
þai saH be p[r]ouyd², þai mote take þe crowne of lyfe. ¶ Charite
treuly makes men parfyte, & onely lufand parfityly to þe heght of

The Son be-
came man,
to redeem
mankind.

He who loves
God much is
great,

tho' folk
think rich
men are.

Holy men
can close or
open heaven.

Love makes
men perfect.

¹ same on the margin.

² be previd on the margin.

lyfe contemplatyue ar graunted to cume. ¶ And treuly pore, þof
 aȝ with heuynes & vnelennes þai be cled, ȝitt suld þai not be
 despisyd: for þai ar frendis of god & bredyr of criste, if þai be
 4 byrdyn of pouyrtē bere with dedis of loueyng. / þanne sikyrlȝ þat
 ȝe despysed personys with-outē, with-in als heuenly cītesenes wor-
 schip ȝe, & in als mykiȝ for god to þer worschip growe ȝe in als
 mykyȝ as he in his godhed wyrces priuely, / þe whilk þam com-
 8 forthand says: *Beati pauperes quoniam vestrum est regnum dei,* /
 þat is to say: ‘blissed be ȝe pore, for ȝours is¹ þe kyngdome of god!’
 Treuly, grete tribulaciō & nede þat þai suffyr in þis lyfe, ar pourg-
 ynge of þer synnes; ffor whills þe pore in body with hongyr, þirst,
 12 cald & nakydnes & oþer greuys of þis wark is noyēd, in saule fro
 vnelennes & worldly fylthys he is pourgyd. ¶ And treuly, in tyme
 to come þe swetter rest of euyrlastyngē pore men saȝ fele, in als
 mykyȝ as in þis lyfe moste greuous labours þai haue borne. ¶ To
 16 þame saȝ longe treuly to say: ¶ *Letati sumus pro diebus quibus nos*
humiliasti, annis quibus vidimus mala, þat is to say: ‘gladdynē we
 ar for þe days in qwhilk þou mekid vs, ffor² ȝeres in qwhilk we
 haue sene grefe.’ Qwarfore þe byrdyn of pouerte hals þou with ioy,
 20 & oþer wrechydnes ha mynde gudely to bere, þat be þe sufferance of
 tribulaciō to ioy of pes euerlastyng þou may be worþi to cum!

¶ þat þe parfyte lufer of god had leuer rynne in-to
 grete payne, þen ons be synne greue god; & why
 24 god tourmentis ryghtwes be wykkyd. [Cap. IX.]

O^f þe grete fyre of lufe so grete beute of verteu grows in saules,
 þat a ryghtwys man raper wald chese to suffyr aȝ payne þen
 ones greue god / þofe aȝ he knew be penans he myght ryse and
 28 afterwarȝ ples god more & holyar be. ¶ ffor ilk parfyte þis vnder-
 standis, þat no-þing to god es more dere þen innocens, no-þinge
 more plesand þen gude wiȝt. ¶ Gyf we treuly lufe god rightwisly,
 32 ffor moste ryghtwes it es, of rightwysnes no mede to ask, bot
 frenchyp of god, þat is hym-self. ¶ Better it is þerfore euer tur-
 mentry to suffyr þen ones fro ryghtwysnes to wyckednes wilfully to
 be led & knawynȝly. [Wherfore it folowys þat þei þat crist so
 36 birnyngly lufys] þat on no wys [þai] wiȝt synne, not onely fro payne
 saȝ be free bot with aungels endlesly sal ioy. ¶ þa treuly þat

¹ is on the margin.² MS. ffor³ MS. if,

wikkid dedis saryf, & warldly & fleschly solace þa weyn gretely is to be lufed, & þo þingis lofand þai desyre, forsoth both þe ioy þai lose þat þai lufe, & rins in-to wrechidnes þat þai escheuyd not.

The right-
eous are chas-
tised with
the wicked,
like corn and
chaff under
the flail, but
the winnower
drives off the
chaff.

¶ Bot of sum it is wount to be asked qwhy god almyghty wycked & 4
& ríztwes to-gidyr chastys. ¶ þou seis at ons vnder þe flayh both
corne & caff, bot in þe wyndouynge þe caff is oute cast & þe corne
besily is gedyrk to mans vse. ¶ Gyf aH men treuly lyfed, *with-*
outen doute in pes & tranquillite, *with-*outen debate & batteH we 8
suldk dueH; bot sen emonge few gude ar many iH, many disesys
cum, þat iH may be chastissyd: & þis euyH þingis to gude men hap-
pyns for þai with iH ar mengydk vnto þere dede. Rightwes also for
þai ar redy to synn, þat þat redynes be not broght to deide, be þe 12
wande of oure meke fadyr þai ar taght to take here a lyght scouring,
so þat þe bitter scouryng þat is to cum þai may scape. ¶ þerfore
if *persecucioñ*, wrechydnes, & oþer dises þou suffyr, þou has þat
acordys to þe place in þe whilk þou dwellis. Is not þis þe vayle of 16
teris & tribulacioñ in whilk þou art? hou wald þou þerfore be glad
in *presone*, & lyfe in *prosperite* in aH þine exile, or *with-*outen dyses
go þi long pilgrymage? Haue mynde þat criste & his apostillis has
suffyrk turmentry, & þou be blys sekis to com to ioy! bot þou saH 20
not. ¶ fforsoth owlyr in þis lyfe þe fyer of goddis lufe þe ruste of

We dwell in
the vale of
tears and
tribulation.

Christ
suffered tor-
ment.

[Fol. VII. b.]

our synnes sal waste, & our saules clence to make þame abyH to fle
to blys, or ellis þe fyer of *purgatory* after þis lyfe our saules saH
ponysch, if it happyn þat we scape þe fyer of heH. Or ellys þat in 24
vs þe strenght of lufe be not so mikyH þat aH to-gidyr it may vs
byrn. *With* tribulacioñ, seknes & dises behouys vs to be clensed.

Distress must
cleanse us.
No young
man can be
made holy by
fair women's
sweet words.

*With-*outin doute also þis we haue þat¹ no zong^t man emong^t flater-
ingis & swete wordys of fayre wymmen & plente of þingis likynge 28
may be made holy, bot if it be þe vntrauyd gretenes of godis grace,
wher so grete & so many stirris many to faH þat also oft-tymes
holy men has bene lost. Qwarefore moste merakyH I trow it is
qwhen man be godis grace & lufe of criste þis chirischynge *parfitely* 32
despisis, & be-twix þis ennys to þe sawle, þof aH to þe flesch þa
sеме soft, to þe he holynes of þe heuenly contemplacioñ manfully
gose vp. And *with-*outen fayH, þe holyar he is & *with* solace of
godis lufe more plenteuosly *with-*in fyldk, þat he sett in fyer couth 36
not byrn, & þe foule luste of vnelene lyfe offerynge þame-self he
has *parfitely* slokynd. þe whilk no *meruayH*, & þof it be seldom,
criste wyrkis in some to hyme belofyd, of whome it is say: *Ex-*

¹ Overlined, whether by the same hand or not is doubtful.

pandit nubem in proteccionem eorum, & ignem et luceret eis per noctem, // þat is to say : ‘he has spread a clowyd, þe schawdow of godis grace, to þer defens agayn fleshly desyres, & fyer of endles lufe to
 4 gyf þame lyght in mynd with-in be þe nyght of þis lyfe, þat þa be vnefulnes of vayne beute be not takyn.’ Cristis lufe treuly in þame with so grete swetnes byrnys þat a fleshly & vnlefuH likynge
 þame pinke als fylth most foule, & þerfor it þai despise. ¶ þerfore
 8 touch þou not licherusly þat noudyr is lefuH [to] desire nor to haue. / Haue mynde also þi hande, þi tonge & þi body to with-
 hold, & in wymmen displeas not þi consciens. Stirryngis treuly of lychery ar aray of men & wymen. Also hote letwaris & oper
 12 metis þat with þer hete to mikiH enflaumys þe flesh, whilk norischars of bodis & killars of saulis ar besy to make ; þe whilk of chaste suld be escheuyd.

The love of Christ burns out fleshly lust.
 Therefore avoid lechery.

Take heed of thy hand, thy tongue, and thy body.

þat god in dises is to be lufyd and worschipyd ; &
 16 also of myrth & mekenes of gode. [Cap. X.]

Iff temporaH worschip with schame be destruyd, & warldly with vilany be endyd, knawen it is with-oute doute þat better is
 repreue þen worschip, & schame þen degre, heynes þen lovyng ;
 20 for be þis þingis oft-tymes a man scrithis in-to vaynglory, be þe toþer alway, if man paciently it bare, in þis lyfe to mekenes he suld be taght & in tyme to cum saH he no payne suffyr, for rightwes gode twys saH not ponysch ; & he saH be crowned, for paciens of
 24 pore saH not perich with-outyn end. To holynes treuly þies þingis fyrst longis : in no maner to pink, to speke & do, þat god displeis ; & also to pink, to speke & wyrk þat god may¹ plese. Do þou þis after þi connyng, þat nouþer þou faH in sclaunder nor feyn þou not
 28 to mikyH holynes. ffor he is a fole þat before men haly desyrs to apere ; & crueH, þat when he is gude scheuys hym-self yH. Som þingis treuly þer ar þat, be þam-self tan heel vnto, nouþer ar gode nor iH, ffor in þere pore kynde þai ar nouþer medefuH nor vn-
 32 medefuH : And slike þingis if þa be done, god myspleysys not, nor if þai be vndone, plesis not god. ¶ Here treuly we may se, smeH, fele. & touch, & 3it we adyH no mede nor vnmede. AH syn treuly owdyr is done to god[is] displesyng, or our neghburgh noyng, or to
 36 our awen harme ; bot many þingis emang men may be fun þat ar in none of þies. Despisyd treuly or² to be lost in þe syght of men,

Reproof is better for a man than honour.

The holy do nothing that displeases God, but everything that pleases Him.

Some things are neither good nor bad of themselves,

[Fol. VIII. a.] as smell, touch, &c.

¹ itt struck out before may

² MS. ar

Jesus, chas-
tise me, purge
me from evil,
that I may
feel Thy love.

makes mane to ascend^t to Ioy of aungels. O gude Ihesu, here
chastis, here cut, here smyte, here byrne, 3a & what-so-euer ples þi
gudelynes, do to me, so þat I in tyme to cum haue none yH, bot I
may þi lufe fele here & euerlastyngly. ¶ ffor þe, despysed to be, to 4
aH men in¹ confusioñ & schame, swetter to me it is þen to be cald^t
broþer of an erthly kynge & emong^t aH men & of aH men I be
worschypyd^t; so þat wrecchednes saH on² me on ilka syde in þis lyfe &
þat þou, god, in þe todyr me spare, ¶ I wiH be chastid^t & correckyð 8
here, & criste to me þat graunt^t if payn to come odyr-wyse I may
not scape. ¶ Proude treuly & fuH of wreth^t so seme worthy to
þame-self^t þat þai may suffyr no þinge; At a lizt worde oft-tymes þai
ar meuyd^t & with-out^t caus. þerfore þai ar to be fled more þen to 12
be our-cumyn, for þai ar fraward^t; And al-way þa defende þat þa
haue takyn þof it^t be fals or vntrew, And noudyr þai wiH be ouyr-
cumyne with auctorite ne resuñ þat þai sukl^t not be sene hawsande
haue sayd^t þat wer vnacordyng; And when þa ar vntaght & þat þa 16
wote wele, zit^t wiH þa latt as þai inspired^t wer in aH þingis þat to
god longis, so þat þai may in aH place speke with-oute gaynsaying^t
of any man; & leuyr þame is in þer errorr dueH styH þen of it
oppnyly be repreued^t. ¶ Lefe, bredyr, þis proude wodnes & wode 20
pryde, And our-self gretely lat vs meke whils we ar in þis way: for
bettyr it is gude & lufly þat criste after oure dede to vs say,
“frende, cum vppymare,” þen þat he say, “carl, go donyrmare;”
so treuly saH it be of proude & meke. ¶ Qwharfore no tribulacioñ, 24
no dises, no wrechydnys, no schame, no repreue is to be dred^t to þe
rightwys man, qwhils þat he synnes not & in contemplatyfe lyfe &
luf of god aH-way he profettis. ¶ Or we treuly to þat kyngely haH
may cum, in whilk^t with aungels of god & aH his sayntis fyllid with 28
swetnes, we saH be glad^t, vs befallis here to be repreuyd^t be flaterars
& wrangt-sayars, be fagiars & bakbitars, be praysars and blamears, so
þat we in aH paciens & mekenes & charite to cristis preceptis & his
counsail gyfen aH-way we may be fun, when we saH be examynde, 32
als it is written: ¶ *Tanquam aurum in fornace probauit eos; //* þat
is to say: ‘Als gold^t he has proued þam in þe fornas,’ þat has fyer on
ilka syde, And he has fun þam worpi to haue hym-self. þus be
prosperite & aduersite lat vs go be fyre & watyr, to tyme we cum 36
in-to refresching^t of heuenly lyfe! ¶ Haue mynde also in aH dises
& nede & pouerte þat [þou] groch neuer, ne fondly speke or frawardly,

Avoid self-
sufficient
folk.

Give up
pride; be
meek.

The righteous
fear nothing
while they
keep from
sin.

We must be
tried on earth,

as gold in the
furnace.

Never grum-
ble, but ever
thank God,

¹ Overlined by the writer.

² noght^t struck out before on

bot in aH þingis to god gif þankyng. þerbi treuly more ioyfuH for suffering here will bring you to the kingdom of saints.
 saH þou be lyft^t to þe kyngdome of sayntes, If þou in þis warld^t
 gladly suffyr þinges beforesayd^t. O my saule, emong^t aH þingis þat
 4 happyns, *with* likyng deuocion love¹ þi lord; loveyng fele þou
 with swetnes, / & syngand taste þou with homily deuocion, sayand
Laudabo dominum in vita mea, / þat is to say: ‘my lorde saH I [Fol. VIII, b.]
 worschip in my lyfe,’ whedyr I be disesy^t or esy^t, whedyr I take
 8 worschip or schame. Als longe als I am sal I syng to my god. ¶ If Sing to Jesus.
 I rist, in Ihesu I syng; & if I suffyr persecucion, luf of god forget^t
 I not^t. To me treuly it is I-nogh^e my god to lufe & to hym to cum,
 sen I may do non opir nor to þe wark^t of oper þinge my-self^t I fele
 12 disposy^t bot to lufe criste. And 3it^t I cum not to so grete lufe of
 god as myn eldar fadyrs, þe whilk^t also many odyr profetabiH þingis
 has done—wharof fuH gretely I am a-schamy^t & in my-self con-
 fusy^t. O lorde, þefore my hart^t make brode þat it may be more Broaden my heart, O Lord, to perceive better Thy love.
 16 abyH þi lufe to persau^e. More abiH treuly man is to resau^e so
 mykiH, more of charite he takes & savirs, & les for þe flesch he caris,
 bot *with* discrecion, so þat it be of hym after þe sentence of þe
 wys: / *Modicum mihi laboravi & inueni mihi multam requiem*, /
 20 þat is to say: ‘a lityH I haue trauayk^t *with* my-self, & to my-self
 grete rest I haue fun’—flor after few 3ers of þis lyfe, rest has þe After a few years of this life, the righteous finds everlasting rest.
 ryghtwes fun of euerlastyng. ¶ In þis habitacion of exile þe holy
 luf^r of god hym-self scheuys nouþer to mery nor fuH heuy, bot
 24 cherefulness he has *with* rypnes. ¶ fforsoithe some laghtyr repreue
 & some prays; laghtyr þerfor þat is of lyghtnes & vanite of mynde,
 is to repreue, bot þat treuly þat is of gladnes of consciens & gostely
 myrth is forto prays—þe whilk^t onely is in rightwis, & it is cald^t
 28 myrth in lufe of god. / Wharfor if we be glad & mery, wycky^t cal
 vs wanton; if we be heuy, ypocritis. ¶ Vnneth sothely can any Few men see good in others that is not in themselves. And they see their own sins in other folk.
 man trow gude in a noþer þat he fyndes not in hym-self^t; and þe
 synne in whilk he stumbyls, he wenis a noþer it has. And þe dede
 32 of wyckyd þis is, þat if any þer lyfe felow not, þai trist þat he gos
 wrange & is desauyd—And þis is for mekenes he has forsakyn.
 Degres also of mekenes is: to hald^t þer eghen law, not he. In
 speche to haue maner & not to pas it. þer bettyrs & more connyng^t
 36 gladly to here, & rather to wiH wisdome be hard^t of odyr þen of
 þame-self^t. þe tyme of speking^t not to take to sone. / ffor comone
 lyfe not to go. Odyr to sett^t before þi-self. þi frailtes to knawe
 and to deme þi-self wars þen aH oper. ¶ If I treuly walk^t com

Let me be
low in men's
esteem, so
that all my
joy may be in
Jesus.

God shall de-
liver my soul
from the
wicked lips of
flatterers and
backbiters.

Examine
yourself,

[Fol. IX. a.]
and when you
see you are
blame-
worthy, re-
fuse honour.

The righteous
sit with the
poor as gladly
as with kings.

emonge men, þat I suld sytt last in noumyr I ha desyred, &
lest to be halden in opinion, & so aH my ioy suld be in criste
Ihesu, & so to mans praysyng or þer blameyng I suld take no
hede; bot *with* besy deuocion to god I suld desire. ¶ Many forsoth 4
þat *with* me haue spoken, like wer to scorpions, for *with* þere hede
flaterand þai haue fagyð, & *with* þare tayl bakbytand þai haue
smyttyn; firo wycked lypis of whome & sorofuH tongis my saule
god sal delyuer, settand it in ioy of rest. ¶ Bot wharof is comyn 8
so grete madnes in-to mans mynde þat none wiH now be blamed,
none be repreuyd wiH, bot treuly aH sekis to be praysed; þa Ioy to
worschip, þai laghe to fauyr. Also þai þat name berys of lyfe more
cunnyng; / bot to me slike semys owlyr abowñ mesure holy or els 12
mad, þof aH þai be callyd wys & taght. ¶ Qwho is þat treuly of
gude mynde hym-self þat leuys, not takand hede to hym-self, &
hym-self gladdys in voyde wordis of men? ¶ If he treuly bisily
hym-self behalde, & chargis to know whatkyns he is in þoghtis & 16
dedys, sone may he fele hyme-self, & whedyr he be worþi wor-
schyp or represe þe may fynde. ¶ Qwhen he þerfore hym-self seis
in many þingis worþi blame & in fewe þingis to be prayseð, wor-
schip of fauour þe whilk he is not worþi *with* gladnes he suld not 20
take, bot if he erryd mad in mynde. ¶ If treuly hym-self woundyr-
fully behaldand in heet & swetnes of godis lufe he fynde meruelusly
wax warme, And hely to go in-to lyfe contemplatyue, in þis also
besily to stande, ¶ And þis also he has in mynde oudyr grete synnes 24
he has nott done or if he haue any done, be trewe penans he trow
þai be elensyd: / þen treuly for worschyp of men hym behoues not
to sorow, ffor he was more worthy, þat is to say felischip of aungels.
¶ Qwo-so-euer is þus disposyd, no more suld ioy *with* a kynge to 28
sytt þen *with* a pore man. ¶ ffor to ryches he takes no hede and
worschippes of men, bot vnto þe lyfe & medis of ilka man. ¶ He
haldis it not grete to schyne in gold nor to be vmbelappyd *with*
grete menze to go in *purpure* to be glad in byschoppys aray treuly 32
holy in swete consciens, aH lykyngis & riches he settis before.

þat godis lufar, þe warld, idylnes & irksomnes for-
sakis; and of ypocritis & couetus men. [Cap. XI.]

Love is as
strange as
death.

IN þe cantikylys it is sayd: 'lufe als dede is strange, And lufe is 36
hard as heH.' ¶ Dede treuly kyllis þe whik, heH sothely
spares not þe dede. So certanly þe lufe of god: mane þat it parfityly

rauschys, not onely it^t kyllis fro lufe growndly of þis warlð, bot also to þe warlð slayne & to henyn qwhikynð to suffyr for god tribulaciõ & worldly wrechidnes fuð mikyH it stirrys. ¶ Qwhar-

The love of
God kills love
of the world.

4 for what-so-ener þou be þat hopis þat þou lufes criste, to þis take hede; for if þou behaldð ȝit erthly þinges *with* likyng, & þi saule hy þou fyndis also to suffyr wrongis or ellys dede, forsothi godis trew lufes þou scheuys þat þou art not. Sothely a tren lufes nouþer

The lover of
God suffers
landship for
Him.

8 to þe warlð dresses his ee, nor he dredis for god to suffyr aH þat to þe body semys hevy or hark, & ȝit he is not lettyd fro thoyth of his lemman Ihesu, qwha[t]-so-ener to hym happyn. ¶ þou also þat owþer godis lufes art or *with* þi hole mynde dissyrs to be, alway

Thou, Lover
of Christ,

12 study als mykyl as þou may be cristis grace, not to be noyd *with* irksomnes, nor *with* ydilnes to be takyn. ¶ And if it some-tyme happyn þat swete esines be not to þe in prayng^t or gude þinkyng, so þat þou be of he mynde be songe of holy contemplacyõ &

study, by His
grace not to
be annoyed
with irksome-
ness.

16 singe þou may not as þou was wontt, Cees not ȝit to rede or pray, or ellis some oder gude dede inward or outward do, þat not in-to idilnes or sleuyth þou seryth. Many sothely irksomnes has drawn to idilnes, & ydilnes to necligens & wikkydnes. ¶ Qwharfore be þou

Cease not to
pray and do
good deeds.

20 feruent alway in als mykil as in þe is, & haue not þi desyre bowed to any-þing of þis warlð þat may be had or desiryð. No man treuly to god *par*fytely is knyttid qwhils he in desyre to any creature worldly is bume. ¶ Some also þer ar þat outward semys to god

If bound in
love to any
worldly
creature, you
cannot be
knitted to
God.

24 iunyð, And *with-in* to fendes þai ar gyfyn. þis ar similate & fals, þat chalangis þe wreth of god. ¶ ffenyð forsothi þai ar þat *with* worde þe warlð despisis & it *with* þer dedys to mykyl ar knawen to lufe itt. ¶ Of god spekanð þai wiH be sene, & *with-in* in so

[Fol. IX. b.]

28 mikiH ar takyn *with* lufe of mony þat also sum-tyme for þe weght of ij halpens þai stryue. þe whilk opinand þer mouth to god desyres & barly charite wantand, qwhils þai no heet of faith & charite hauys, þame-self in gate moste holy, & clethyng & spech

Some talk of
God, and will
yet strive for
2 hapence.

32 þai schew. þis also more-oner þame-self hostis stedfast in lyght dises, bot when þa cum þerto, qwhere sonest þai snik gayn-stand, þere tityst ar þai brokyn, & þere þai faH: / And þen opinyt it is scheuyð be-fore þat was hyd. ¶ Qwhen þai also in riches flowe

They put on
the outward
seeming of
holiness, but
haue neither
faith nor
charity.

36 and *with* riches ar fed, ȝit þa say þai ett fuH lityH & þat þa haue so grete boght þat aH þis warlð is bot vanite, þat as þa say vnneith for febulnes þa may last. ¶ DesaneabyH also þai ar, for worldly wisdom þai haue, & in þat þa begile, þat *with* oþer waytyngis þai ar

40 not perseuyð, in als mekyH as þai ar war & eschew losse of worldly

Those who do
alms to be
seen of men,
provoke the
wrath of God.

nota
Covetous
priests are
blamed,

and their fall
is propor-
tional to their
former un-
earned great-
ness.

nota

God's serv-
ants trust
Him, and
give their
surplus to the
needy.

gude, vndyr þe tityth of gostely rest couetis hydand in despyte of
þinges euerlastinge. ¶ Bot slyke, þof aȝ þai lurk to a tyme, *with-*
outen doute longe before þe ende or at þe lest in þe ende qwhat-
kynns þai haue bene þai saȝ appere, þe whilk^t almus þat þai do or ⁴
any odyr dede in sight^t of men, þa do þat^t aȝ of men may be sene.
And worþely slike prouokes þe wreth of god, for þai holy desirand
not to be, bot to bee sene, & *with-in*, wher god sees, wantand trew
charite, þer awen Ioy not goddis þai chalange. ¶ ffuȝ hark treuly ⁸
it is a wynnyng craft^t or office to haue & not to be couetus.
¶ Qwharfore oft-tymes prestis ar defamyd emong^t þe pepyȝ þat þof
þa be chaste þa ar fun couetus, if þai be large þai ar made lychurs.
And oft-tymes it^t happyns þat þe ordyr of presthode takyn deppar ¹²
in¹ synne, in so mykil þai faȝ als þe he degree vnworthely þai haue
takyn./ Not^t few treuly *with* noyus couetys sett^t on fyre, vndyr
colur of sekenes or pouerte þat may com, þer gudys þai say þai geder
þat sodan wrechidnes þai may eschew; bot of fendys þai ar begilde : ¹⁶
for bethie worldly gudes þai loos, and dyrknes þat^t þai drede þai
rynne in-to, ¶ ffor god, his seruandis þat delyuers in þer sight,
before þai see nott^t. & þat is warst of aȝ : whils þai *with-in with*
worldly couetys ar fulfilyd, *with-oute* þai fene þam-self *with* tokyn ²⁰
of halynes to schyen. ¶ Bot þat our lordis seruand is, In our lorde
tristis, & gudes þe whilk he has ouer his nede, to þame þat it nedis
he sparpyȝ. ¶ þe seruand treuly of þe world aȝ þat he has to his
couetis vnabyȝ to be fulfyl^d stodys iȝ to kepe, þat he is so grete a ²⁴
chinche þat he dar not ete bot foule & scarsly, þat so he sparand
mykiȝ mone may gedyr. And þies þai ar þat þe psalme. schamys
sayand : *Inimici eius terram lingent*, þat is to say : ‘his ennys þe
erth saȝ lykke.’ 28

þat lufars of god *with* hym sall deem, & of lufe of
konyng be labour gettyn, & of god. And þat a
trew lufar nowder *with* fastyng nor abstinence
or counsel & *presumpcion* erris not nor is be- ³²
gillyd. [Cap. XII.]

Lovers of
Christ are at
rest

[Fol. X. a.]

MAns saule of gode² onely takar, Any-þinge les þen god may
not fulfyȝ, wharfore erthly lufars neuer ar fulfilyd. Rest^t
þerfore of criste lufars is qwhils þer hartis in lufe of god be desire ³⁶

¹ MS. in in

² MS. gude

- & þoght is festynde And lufand & byrmand & syngand it behaldis. while their thoughts are fixed on Him, and heavenly music ravishes their souls.
- ¶ Swettest for soth is þe rest whilk þe spirit takys qwilst swete sounð godly cums down in whilk it is delityd, And in moste swete songe & playfuH rauischyd is þe mynde to syngre likeyngis of lufe euerlastyngre. Now forsoth in mouth sounðis agayne þe loueyngre of god & of þe blist maydiu in qwhome more þen may be trowed it is Ioyd. And þis no meruail happis whilst þe hart of þe
- 8 singar groundly with heuenly fyer is byrnde And in-to his lyknes is figurde in þe whilk aH swete songe is & mery, in sauour heuenly moystand ovr affeccioñ; ¶ And wherfore withinward delitys he folowes, & in songe & þoght he Ioyes in byrnyng of lufe. ¶ Þis
- 12 treuly to aH dedely is vntrowabyH, / & he þat has þis not trowes not þat any þinge so swete & fuH of swetnes A man to take 3it beand in body þat wiH rote & with þe fetyr of dedlynes is greuyd. ¶ Þe havar also meruails, bot for þe gudenes of god vnabyH to be talð he
- 16 is gladynð þat plentevosly gyfis his gude & not vnbraydis, of whome he takes aH þat he felis. ¶ fforsoth when he þat grete þing [has]—& treuly it is calð grete, for varely to dedely nehand it is vnknewen—if it want neuer he trouys in prosperite to be;
- 20 alway in lufe he longis; whilst þat he wakis besily, Oudyr he syngis or of lufe he pinkes and of his lufur, bot and he be allone, more swetely he synges. ¶ Truly for þe tyme þat any man þis haf takyn, Aftirward fully saH neuer go fro itt, bot euermore saH byde
- 24 heet, swetenes or singing aH þis be noght nere. ¶ Treuly al þis bidys to-gidyr, bot if þai be repressyd with fuH grete sekene of þe hede or of þe breste or of þe syde, or with grete hongyr or þirst with þe whilk þe flesh is brokyn, or with to mykiH colð or hete or
- 28 with trauayl þai be lettyd. ¶ Hym þefore it behoues þat in godis lufe wiH syngre & syngandly lufe & byrne, in wildernes to be, & in to mykiH abstinence not to lyfe, nor to be gifyn on any wyse to superfluite or waste./ Neuer-þe-les bettyr it wer to hym in lityH
- 32 þing vnknewyng measure to passe, whils he with gude entent dose it to sustene kynde, þen if he for to mikyH fastyngre began to fayH, & for febilnes of body he myght not syngre. ¶ Bot with-oute doute, he þat to þis is chosyn, with falshede of þe fende noudyr in
- 36 ettyngre nor in abstencyngre is ouercomen. ¶ Þe trew treuly lufur of criste & of criste taght, with no les stody is war of to mikyH þen of to lityH; with-outyn comparison treuly more mede saH he be worthy with songfuH ioy prayand, behaldand, redeand & pinkand
- 40 weH bot discretely etand, þen if he with-outen þis euermore sulð
- There is incredible joy found in the Virgin.
- The heavenly singer's joy is in his burning love to the 'deedly' incredible,
- but if it fail the 'haver,' he feels he has no prosperity.
- Once taken, it never quite leaves him.
- Those who rejoice in God's love should live sparingly in the wilderness, but should keep the body in fit condition for heavenly song, though feeding rather too much than too little,

eating discreetly, not fasting too much.

I should not feign holiness where none is.

[Fol. X. b.]

Yet fasting is good to subdue fleshly lust.

Death of evil love belongs to him that gives heed to contemplation;
Christ lives in him.

Lord, come down! come, my beloved, lift me from my heaviness.

He who joys in God is inspired by the Holy Ghost,

he shall not stray.

fast, brede allone or herbys if he suld ete & besily suld pray & rede. ¶ Ettyn I haue & dronkyn of pis þat semeð best, not for I lufed likyng, bot for kynde in godis seruys suld be sustenyd & in loueynge of Ihesu criste, conformand me to þame with whome I dwellyd in gude maner for criste, & þat I suld nott fene holynes wher none es, nor þat men suld not me prays to mykil wher I wer fuð litið to prays. ¶ ffor dyuers also I haue gone, not for þai fed me comonly or on hard maner, bot for we haue not acordet in maners or for som oþer cause resonaby. Neuer¹-þe-les I dar say with blissyð Iob: 'folis haue despisyd me,' & when I had gone fro þame, þai haue bak-bittyn me: neuer-þe-les aschamyd sað þai be when þa se me þat haue sayd þat I walk not abyde bot wher I myght be delicately fed. Better treuly it is to se þat I despyse, þen to desire þat I sað not se. ¶ ffastinge no meruay is fuð gude, desyres of fleschly lust forto kest downe And wylde lychery of mynde forto make taame. In hym treuly þat goos in-to þe heght of contemplaciõ be songe & byrnyng of lufe, liggis Als w[e]re slekkyd fleschly desyres.// Dede treuly of yð affeccion to hyme longis þat to contemplaciõ takis hede, whos saule also with-in in-to A-noþer Ioy and a-noþer forme now is turnyd; he lyvis now not hym-self, crist treuly in hym lyvis, wharfore in his lufe he meltis, in hym-self he longis & nerhand he faylis for swetnes, vnneth he is for lufe. ¶ His saule it is þat sayes: *Nunciate dilecto quia amore langueo*, þat is to say: 'schew to my lemman þat I for lufe longe,' to dy I desire, to be loused I couet, to go ful gretely I 3erne. Behald, for luf I dy. Lorde, cum downe! Cum, my lemman, lyft me fro heuynes. Be-hald, I lufe, I synge, I am ful hote, with-in my-self I byrne. Haue mercy on me wrech, bidding me before þe to be broght. ¶ He þat þis ioy has & in þis lyfe þus is gladdyn, of þe holy goste he is inspiryd, he may not erre; what-euer he do, leefful it is. No man dedely so gude counsayle to hym may gyfe Als þat is þat he in hym-self has of gode² vndedly. ¶ Odyr treuly if þa to hym walk gif counsale, with-uten doute þai sað erre, for þa ha not knawen hym: / he treuly sað nott erre, & if he walk to þer skyllis gif assent, of gode² he sal not be suffyrd, þat to hys wið constrenys hym þat it he pass not. Wharfore of slike is sayde: *Spiritualis omnia iudicat & a nemine iudicatur*, þat is to say: 'þe gostely man að þinge demys, and of no man he is demyd.' Bot no man of so grete presumpciõ be þat he hym-self suppois sliken

¹ & resonabil struck out before Neuer

² MS. gude

to be, þof aH þe world þerfitely he haue forsakin & þof he haue
 led solitary lyfe vnabiilly to be repreueð & þofe he haue gone in-to
 behaldynge of heuenly þinges. ¶ þis grace treuly to aH contem-
 4 platife is not grantyd, bott seldome & to moste few, þe whilk' hy
 rest of body takand & of mynde, to þe wark' of god be strenght of
 lufe onely ar chosyn. ffluH hard' it is sothely slike a man to fynde;
 & for þai ar fewe, fuH dere þai ar had, desirabyH & louyd before
 8 god & man; bot aungels also Ioye in þer passing' fro þis world' to
 whome becomes aungellis company. ¶ Many forsoth þer ar þat
 of[t] in gret' deuocion & swetnes to god þer prayers offyr / &
 swetnes of contemplacion prayand & þinkand þai may fele, þe
 12 whilk' also rins not aboute, bot bidys in rest.

Yet God's
 grace is not
 granted to all
 who live the
 contempla-
 tive life.

That no man salle deme odyr, bot to god gif louynge;
 And of ayth desyrs of godis lufe, & of wemans
 company be eschewyd. [Cap. XIII.]

16 Iff any man holily lyue & riztwysly, Also warst synners despise
 he nott. ¶ þai treuly tempyd saH, for þai haue no grace of
 gaynstandynge, þof aH be þer awen malyce fro gude to yH þai¹ turne
 þame-self. No man may wel wyrk & god lufe & chast be, bot if
 20 god þat to hym gyfe. ¶ þou also þat bolnis in pryde for þou has
 done weH, for þi-self fro fleshly lustys þou haste restrenyd, And
 scharp penance þou hast suffyr, qwharfore of mans mouth þou has
 takyn praysing': haue mynde for bot if þe gudelynes of criste þe
 24 had ouercouyrð, in-to als many illis or in-to wars als he þat is fallyn
 þou suld' ha fallyn. ¶ Of þi-self treuly þou has no grace of gayn-
 standynge, bot of hym to whome is sayde: *Diligam te domine, forti-*
tudo mea, // 'þe, lorde my strenght, I saH lufe.' // Wharfore if
 28 þou noght' haue þat þou haste not takyn, why prydis þou þe als þou
 it had not' takin? ¶ I forsoth to my god dois þanking' þe whilk',
 with-oute my merit's, for my gude and his worschip, his chyld so
 had chastyd, his seruand so has ferid, þat' it semys fuH swete to me
 32 worldly likingis þat ar both few & sone slippyng to fle, in so mikyH
 þat payns of heH þat ar boyth many & neuer saH ende I myzt be
 worthy to eschewe; ¶ And zitt' agayne þat' so me has taght' &
 vertew techinge has gifyn þat' þis present penance And tribulacion
 36 gladly I sul bere, in so mykiH þat to everlasting' delectacion &
 prosperite most fuH, ful liztly I myght cume—ffor, if we wiH, lyghtly

Let no holy
 man despise
 even the
 worst sin-
 ners.

[Fol. XI. a.]

Take not
 men's
 praises;

except for
 Christ's help
 you would be
 as bad as the
 worst.

Thank God
 for His chas-
 tisement of
 you.

We must be
cleansd here.

Foolish was
my youth,
vain my
childhood,
and my early
manhood un-
clean.

Three women
reproved me,

for complain-
ing that one
wore horns
[Planché,
Cycl. ii. 125;
Fairholt
(1846), 530],
that another
had great
paps, and the
third because
I threatened
to touch her.

[Fol. XI. b.]

A 4th woman
despised me
for my only
talking, and
not doing.

& with-oute grete scharpnes we may in þis life parfytely forþinke
And our-self clenys, whils we als mykiþ as we may wytis destroys.
¶ In tyme treuly to cum, if we be not here clenysyd, þat þe apostitt
is trew we saþ fynd, sayand þis wordis : ¶ *Horrendum est incidere* 4
in manus dei uiuentis, // ‘Horribil it is to faþ in þe handis of god¹
of lyve.’ Lord god, of me haue mercy ! My ȝouth was fonde, My
childhode vayne, my ȝonge age vnclene ; bot now, lorde Ihesu, with
þi holy lufe my hart is enflaumyd And my renes ar chaungyd, And 8
also my saule now wiþ not touche for bytternes befor þat was my
fode, and myne affeccioñ now is slike : bot synne no-þinge I hate,
noght drede I bot to greue god. I ioie not bot in god, I sorou not
bot for my synne ; no-þinge I lufe bot god, no-þing I trist bot 12
hyme ; no-þinge me heuys bot synne, no-þinge me gladyns bot
criste. Neuer-þe-les now late of thre wymmen worthely worþi
repreve I toke. ¶ One me repreuyd, for I, couetand þer wodnes to
correct in waste & softnes of clepyng, þer vnmanerly aray to mykiþ 16
I beheld ; þe whilk sayd þat me aght not so mykiþ þame to behald
þat I myght knawe whedyr þai war hornyd or none—& als me þinke,
wel me sche repreuyd, & made me aschamyd. A-noþer me repreuyd
for of hir gret pappys I spak als þai had me delityd ; þe whilk 20
sayd what þat wer to me if þa wer grete or smaþ ?—& þis also riȝt-
wesly spak. ¶ þe thirð, me touchand in play, be-cause I thrett als
I boystusly hir wald touch or tochyd, sche sayd : ‘A rest, broþer,’
als qwho say : to² þin astate, þat is to say of religyon, it longis not 24
with wymmen to play—And scho also not vnworthely me has con-
fusyd. Sothely me aght rather haue suffyrð þen oght haue done
agayn. fforsoth comand vn-to my-self, to my godd I do loueynge,
for be þere wordes he taght me gude, and swetter way to me has 28
scheuyd þen I before knewe, in so mykeþ þat—cristis grace in me
wyrkyng—repreueabyþ in þis party before wymmen I saþ not be
fun. ¶ þe fourt woman to whome in party I was famyliar, not me
repreuyng bot als wer me despyyinge sayd : ¶ ‘noght has þou bott 32
fayre sight and fayre worde, deyde has þou none.’ ¶ And þerfore
bettyr I trow þere specialte to wante þen in þer handys to faþ, þat
can-not maner keep in lufe nor in despyte. ¶ To me treuly þis has
happynd for [I] þer hele has soght, not þat I in þame any þinge vn- 36
lawfully I ha desyrð with whome some whyþ my bodyly sustenans
I haue takyn.

¹ MS. good

² MS. to to

pat lyfe solitary or hermetis, comon lyfe & mengyd,
passys; And how it comys to fyre of lufe, and of
swetnes of songe. [Cap. XIV.]

- 4 **S**wm has bene, & 3it paraunter on lyue ar, pat comon lyff alway
settis before solitary lyffe, sayand vs aw¹ to gedyrrynge to
rynne, if we to he perfeccioñ desyre to cum. Agayus qwhome it is
not mikiñ to despute, be-cause pat lyfe only þa bere vp *with* loue-
8 ynge, þe whilk oulder þa couet to kepe, or at þe lest fuñ lityñ þa
knew. Solitary lyffe treuly þerfore þai prays not, for þai know it
not. ¶ A lyffe treuly þer is þe whilk no man in flesh lyfand may
know, bot he to whome of god it is gifyn to haue; And no man
12 sothely of þis þinge treuly demys, of þe whilk 3it he is vnsikyr what
& on what maner it wyrkis. *With*-outen doute I wote: if þa it knew,
more þen oþer þai sulð it prays. Odyr wars erre pat solitary lyffe
to repreue & schaunder cessys not, sayand *Ve soli*, pat is to say ‘wo
16 be to man allone!’ not expownyng ‘allone’ pat ‘*with*-oute gode,’
bot ‘*with*-oute a fela.’ He treuly is allone *with* whome god is not,
for when he fallys in-to dede, be-lyue to turmentry he is takyn, &
fro þe ioyfuñ syght of god & of his sayntis he is spard. ¶ fforsoth
20 he pat for god solitary lyffe chesys, & it ledys in gude maner, not
wo, bot fayr vertu is nere, / & mynde of Ihesu name besily sañ
delyte; & þe more pat lyf *with*-oute mans solace to take þa drede
not, þe more sañ be gifyn *with* godis comfortinge to be glad.
24 ¶ Gostly visitacion forsoth oft-tyms þa take þe whilk in company
set playnly knawes not—wharfore to a lykand saule it is said:
Ducam eam in solitudinem & ibi loquar ad cor eius, / pat is to say:
‘I sañ it lede to wyldernes & þer sañ I speke vnto his hartt.’ Sum
28 treuly be gode ar taght for criste wildyrnes to desire, A singuler
purpos to hald; þe whilk soyne, pat þa more frely & more deuoutly
to god may saryf, comon clethinge of þe warld forsakyn, Añ
transitorij þingis þai despise & kestis a-way, And temporañ in heght
32 of mynde þa go abowne; euerlastyng Ioy onely þai desyre, to
deuocioñ & contemplacioñ only þai ar gifyn, & to lufe criste Añ þe
stody of þer lyfe þai cesse not to occupi. ¶ Of whome fuñ many,
þof añ enongis men fuñ fare þa dweñ, 3it fro heuently desyrs þai
36 stumbyñ not, for þer myndis fro wickyð conuersacioñ ar fuñ far.
¶ Rightwes hermytis also singuler purpos haue: in charite of god
& of þer neghburgñ þai lyfe; warldly praysynge þai despise; Als

Some praise
life in com-
mon above
life alone;

but this is
because they
know not
solitary life.

‘Alone’
means ‘with-
out God,’
not ‘with-
out a com-
panion.’

The solitary
despise tran-
sitory things
and give
themselves to
devotion.

[Fol. XII. a.] mykiH as þai may, mans sight þai flee / ylk man more worthy þen
 þame-self þai halð, to deuocion contynuly þer myndes þa gyff,
 ydelnes þai hate, fleschly lustis manly þai gaynstand, heuenly þai
 sauour & byrnyngly sekys, / erthly þai couet not bot forsakes, in 4
 swetnes of prayer þai er delityd. Treuly som of þam swetnes of
 endles refreschyng felys, / & treuly chaste hart & body with þe
 vnfylde ee of mynde heuenly citesens & god þai behald. ffor þe
 bitter drynke of penance grete labour þa haue lowyd, now with lufe 8
 of he contemplaciõe sett ofyer, onely to god to take hede & cristis
 kyngedome to byd þa were worthi. / Hermetis lyffe þerfore is
 grett, if it gretely be done. And treuly, blissyd maglorius, þe
 whilk was full of miraclys & fro his chiklhod with sight of aungels 12
 glade; qwene after þe profecy of his fourme fadyr, saynte Sampson,
 [he] was made Archebyschop & goddis kyrk worthely longe has
 gouyrnð, warnyd be an AwngeH hym visityng, hys Archbeschoprik
 left, hermyts lyfe he chas, And in þe ende of his lyfe his passyng 16
 to hym betokinde¹ was. Also sant Cuthbertt, fro hys byschopryk
 to Ankyr lyfe he went. Slike men þerfore if þai for more mede to
 haue þus haue done, who of gude mynde wiH be hardy Any state in
 holy kyrk solitary lyfe to sett before? In þis treuly with none 20
 vtwarð þingis þam-self þai occupy, bot onely to heuenly contempla-
 cion þai take hede, and þat in cristis lufe besily þai be warme, And
 worldly besynes parfityly sett behynd. // Qwharfor with-in þam-self
 heuenly noyes soundis, & full swete melody makis mery þe solitary 24
 man, for þe whilk emongis many seet clateringis distractis & bot
 seldome sofyrs to pink or pray. Of whilk solitary þe psalme in
 songe of lufe spekis sayand: 'I saH go in-to þe place of þe meruel-
 lus tabernakyH, in-to þe hous of god.' ¶ And þe maner of going in 28
 songe & songely loueyng he descryues sayand: *In voce exultacionis*
 & *confessionis*, / þat is to say: 'in voys of gladnes & of schrifft.'
 And þat onelynes is nedfull with-uten noys & bodily songe to þat
 þat mane þat sowndly Ioy may take & halð Ioyand & syngand, In 32
 a-noper place opiny he scheuys: *Elongauit inquit fugiens & mansi*
in solitudine, þat is to say: 'fleanð my-self I haue with-drawn &
 in wildyrnes I haue dwelt.' ¶ In þis lyfe treuly he is besy to
 byrn in fyre of þe holy goste, & in Ioy of lufe takyn & be gode 36
 comfortid to be glad. ¶ Treuly þe onely parfite man in godis lufe
 hugisly byrns, & qwhils abowñ hym-self in passyng of mynde be
 contemplaciøn he is takyn, vnto þe swete sownd & heuenly noys

A hermit's
 life is great,
 if it is greatly
 led.

The Archbp.
 St. Sampson
 gave up his
 archbishopric
 and led a
 hermit's life.

Sweet melody
 cheers the
 hermit.

He strives to
 burn with the
 Holy Spirit's
 fire;

¹ MS. betokinge

Ioyand he is lyft. And slike one forsothe to seraphin is likin^g, he is like the Seraphim,
 byrnan^d forsoith *with-in* hym-self in charite *with-out*e comparison
 & most stedfast, qwhos hart is figur^d to godly fyre, byrnan^d And
 4 lyghtan^d ful byrnan^dly in-to his lufe is borne. ¶ And forsoth he
 sa^h be takyn sodanly aftyr pis lyfe to þe he setis of heuenly citesens,
 þat in place of lucifere fu^h briztly [he] may be; for so grete hym- and shall fill
 Lucifer's
 place in
 heaven.
 8 soght, & mekely goan^d a-bowe synnars hym-self not rasy^d. [Fol. XII. b.]

Of praysynge of solitari lyfe & of fyrst lufars þerof,
 And þat god's lufe in heet, songe, & swetnes
 standis; & þat reste is nedefull, & slike fro Iapis
 12 ar savyd & in prelaci ar not sett. [Cap. XV.]

S Ant Iob emonge *turmentry* taght of holygoste, comendacion Job, inspired,
 praised
 hermits.
 of many maner of harmetis knyttis in one sayan^d: *Quis dimi-*
sit onagram liberum, &c., þat is to say: 'qwho left þe wyld
 16 Asse free, & hyr bandys lousyd?' &c. ffyrst þerfore he comendis
 of þe frenes of *grace*, when he says 'who leet þe wil^d ass lows.'
 ¶ þe secun^d of puttyng a-way fleschly desyrs, when he sayes ¶ ' &
 his bandes lousyd.' þe pir^k of solitary conuersacion, qwhen he putt
 20 to: ¶ 'to hir he gaf a hous in wildyrnes.' ¶ þe fowrt of desyr of
 endeles blystnes, when he sayes: 'And his tabernaky^h in lande of
 saltnes.' ¶ Salt treuly þirst slekis not, bot encressis: And so þis,
 þe more þat any-þinge of swetnes of lyfe euerlastyng þa haue now
 24 takynn, þe more to haue & taste more þa desyre.

¶ fforsoth Iohan Baptist, prince of hermytis after criste, in no John the Bap-
 tist chose a
 hermit's life.
 desyre tarian^d, solitary lyfe chasse. & odyr also has chosynne, like
 a bresse, þe whilk, salomon sayinge, ledar and comawnder he has
 28 not, & be *company*s he gos furth of giftys & vertew. ¶ Bandis
 treuly þer ar of kynde and synne, þe whylk in þame our lorde has
 lowsyd, and bandys of charite has confermyd. ¶ þe hous also of
 wildyrnes may be say^d rest of a synnar, ¶ for holy hermyts fro Hermits are
 parted from
 strife and sin.
 32 criste itt gyfand þa take &, Ioy of lufe euerlastyng syngand, in
 meriest heet refreschy^d þai rest; And þof a^h *with* scharp & frawar^d
 in body þai be prykkyd, neuer-þe-les songe & byrnyng in saule þai
 36 hald *with-out* birsyng. A-noper il wildernes þer is of pryde: when
 any man Awdyr hym-self before a^h oþer prefers, or þat he has to
 myght of his fre witt Ascris, of whome is sayd *Ve soli*, / 'wo to

They have
Him they
sought.

Jeremiah
praises soli-
tary life.

[Fol. XIII. a.]

Love dwells
in the soli-
tary's heart.

The hermit
shall sit
among
Angels in
heaven,

Allone !' if he fale, he has no helpar vp. In begynng^t treuly of an
harmetis turnyng^t—I say not^t of rynnars aboute, þat ar sclaunderes
of hermyts,—with many & diuers temptacioⁿ ar made wery ; bot
after þe tempest of y^h meunyng^t, god schedis in bryghtnes of holy 4
desyrs, / þat if þa manly þam-self vse in wepyng^e, þinkyng^t &
praynge, cristis lufe onely sekand, After a liti^h whyle to þam-self
more sa^h þai be sene to lyue in likyn[ges] þen in wepeyng^t or
straytnes of labour. ¶ Haue treuly þai sa^h q^whome þai loueyd^t, 8
whome þai soght^t, whome þai desyrde, & þen þai sa^h ioy & not^t be
heuy. Q^what^t is it treuly to ioy, bot^t goyd^t desiryd^t to haue, of it^t to
þink^t, / in it^t to rest^t? Swete no meruayl is þat myrth wher trew
lufers acorde & mery solas of lufely touchyng^e is vnaby^h to be 12
tolde, truly it^t is desyre of byrnan^d lufars, & sight^t ayder of odyr &
spech to þame is swete abowe hony & hony-kombe. Ieremy treuly
solitary lyfe commendand^t says : ' goyd it is to a man when fro hys
[Fol. XIII. a.] zonge age he has borne þe zok^t of god^t : he sa^h sytt^t solitary & be 16
in pes, for he (be desyre & behaldyng^e of þinges euerlastyng^e) hym-
self has raisyd abown hym-self.' Q^wharof in scripture it is writyn :
¶ *Natus non est in terra quasi enoch*, þat^t is to say : ' in erth als
enok is none borne'—forsoth fro þe erth for he is takyn. ¶ ffor 20
men contemplatyfe ar odyr hear, both in excellence of wark & hart-
lynes in lufe. ¶ Lufe forsoth in hart dwellis of þe solitary, if he
of vayn lordschip no-þinge seeke. Here groundly he byrnis & to
lyght^t long^ts, q^whils he þus clerely heuenly sauys & honily syngis 24
with-oute heuynes, Als seraphin cryyng^e offerand^t to his nobil lufer,
for lyke in lufely mynde : ' be-hald^t, loueand^t I byrne, gredily
desireand^t. ' þus with fyre vntrawd^t & þirland^t flawme is byrnyd þe
saule of a lufer ; a^h þing^t it^t gladins & hevyⁿly sparkyls, nor ende 28
I make happily desirand^t, bot a^h-way goand to þat [I] lufe, dede vnto
me is swete & sikyr. The holy solitari forsoith, for he for hys sau^your
in wildyrnes suffyr^d to sytt^t, an excellent, goldy seet in heuyns he
sa^h take emang^ts ordyrs of Aungels. ¶ And for he with foule 32
clothes for lufe of his lorde is cled^t, A kirti^h to his helis euerlast-
yng^e & in clerenes of his makar wroght^t he sa^h do on ; & schynyng^e
in face ful meruellus he sa^h take, for his flesh tamand^t, his face
pale & lene to haue he schamyd^t not^t ; A manti^h also moste fayre, 36
with precius stones in-wovyn, for despisyd^t clothes emonge þe
myghty of paradys he sa^h bere with-uten end. And treuly for he,
vyce voding^t and in iolite of þis lyfe not borionand, spicis of synne
playnly has out^t caste in by[r]nyng^e of lufe of god a^hmyghty, 40

- heuenly sounde moste swete in hym-self he toke, ¶ And sounde of
syngars in charitefult songs in-to his mynde swetely was worpely
insched. Boldly perfore with-outyn drede fro þis exyle he goys,
4 Aungels songe in his eend herand, & he þat byrnynglyest lovyd
with aun[gels] goand in þe haþ euerlastyng fult worthely to most
lovyfult degre saþ be takyn, þat he may be with seraphin in a fult
heghe seett. ¶ Als I forsoth in scripture sekand myght fynde &
8 knaw, þe hy lufe of criste sothely in thre þingis standis: In heet, *nota*
In songe, In suetnes. And þies thre, I am expert in mynde, may
not longe stande with-oute grete rest, As if I wold stande & goand
in mynde behalde or lygandly, me þoght my-self I wantyd fult
12 mikyþ perof & as me semyd desolate; wharfore strenyd be neyd,
þat I in he deuocyon þat I myghte haue myght abyde, I chase to
sytt. ¶ Caus of þis I know weþ: for [if] a man sum-tyme stande
or wold, his body waxis wery, & so þe saule is lett. And in maner
16 yrk for charge, & he is nott in hee rest, & feloandly nor in parfyt-
nes, for, after þe philosophir, sittynge or restynge þe saule is made
wys. Knaw he perfore þat ȝitt more standynge þen sittynge in godde is
delityde, þat fro þe heght of contemplaciõ he is fult fare. ¶ Qwhen [Fol. XIII.b.]
20 treuly¹ in þis thre þat ar tokyns of lufe moste parfyte, þe he per-
feciõ of cristyn religyon with-outen aþ doute is fun, and I now
after þe litylnes of my capacite þo thre, Ihesu grauntyng, has takyn,
neuer-þe-les to sayntis þat in þam has schinyde I dar not my-self
24 make evyn, for þa peraunter more parfityly þame has takyn. ¶ Ȝit
saþ I be besy with vertew þat I may, more birnyngly to lufe, to
syngre more swetely, þe swetnes of lufe more plentuously to fele. ¶ Ȝe
err, bredyr, if Ȝe trowe none now so holy as prophetis or Appostillis
28 has bene. ¶ Heet sothely I caþ, qwen mynde treuly is kyndylde Heet
in lufe euerlastynge, & þe hart on þe same maner to byrn not
hopingly, bot verraly is felt. þe hart treuly turnyd in to fyre gifys
felynge of byrnyng lufe. / Songe I caþ, when in a plenteus saþ
32 swetnes of euerlastynge lovyng with byrnyng is takynn, & thoyth
in to songe inturnyd, & mynde in to fult swete sounde is chaungyd.
¶ þis to in ydilnes ar not gettyn, bot in he deuocion; of the whilk
þe þirke, þat is to say swetnes vntrowyd, is nere. ¶ Heet treuly &
36 songe in þe sawle causes a meruellus swetnes; & also of fult grete
swetnes þai may be causyd. þer is not treuly in þis plenteusnes
any deseytt, bot raper of aþ dedis endly parfytene—Als sum of
lyfe contemplatyf vnkonyng be þe feende of þe mydday in a fals

and shall
hear their
song as he
dies.

The love of
Christ con-
sists in heat,
love, and
sweetness.

Strive earn-
estly for these
three.

Songe

The first two
are gaine by
devotion,
Swetnes
and beget the
third.

¹ MS. he treuly

swetnes & fenyl ar desauyð, for þa trow þam-self fuH hee when þai
 ar law. ¶ Bot þe saule in þe whilk' þe for-sayð thre þinges to-gidyr
 ryne, playnly bidys vnhabitt to be þirlyð *with* arowys of our enmy,
 besily to þe loue whills it is þinkand, ¶ *with* my[n]de vnsmytyn 4
 to heuyns þe self itt' raises & stirris to lufe. ¶ And meruaiH 3e
 nott' if to þe sauH orland in loue melody be send, & þof itt' take
 continually comfurthabitt songe of þe lemman, it lifys treuly heuynly
 cleð als it wer nott' vndyr vanite, 3a so þat itt' byrnys *with*-outen 8
 end in to heet vnmade & neuer fallis. ¶ When also it vnseeyng'
 & byrnyngly lufys þat, as before it is sayd, in þe selfe it felis
 happiest heet & itt' knowes þe self sotelly byrnyð *with* fyre of lufe
 endles, feland his moste belouyd in swetnes desyrð, in to songe of 12
 ioi meditacioñ is turnyd, and kynde enuwid in heuynly m[i]rth is
 vnbelappyd. ¶ Qwharfore þe maker to itt' has grauntyð, whome
 with aH hart' it has desiryð, *with*-oute drede to pas [&] hevines fro
 þe body abitt to royt', þat *with*-oute heuynes of dede þe ward it may 16
 forsake þe whilk', frende of light & enmy of dyrknes, no þing' bot
 lyfe has louyð. ¶ Þis maner of men forsoth þat so hee to lufe
 ar takyne, nowdyr to office nor prelacy *with*-out-forth aw to be
 chosynn, nor to any seculer herand to be callyð. ¶ Treuly þai ar 20
 lyke þe stone þat is callyð topazius, þe whilk' seldum is fun, & þer-
 fore more *precious* & fuH dere it is had; in whilk' too colors ar; one
 is moste pure als gold, & þe toper clere als heuyn when itt' is bright.
 ¶ & aH clernes of aH stonys itt' ouercomys, & no þinge fayrer is to be 24
 hald. ¶ If any treuly it wald polysch, it is made [dym]; & treuly¹
 [Fol. XIV. a.] if itt' be þe self be left, his clerenes is withhaldyn. ¶ So holy con-
 templatyffe of whome before we spake seldomest ar, & þerfore moste
 and are like 28
 gold too. dere. To gold þai ar lyke for passynge hete of charite, and to heuyn
 for clernes of heuynly conuersacion; þe whilk' passys aH saynts
 lyuys, & þerfore [ar] clerar and bryghtar emonge *precious* stonys,
 þat is to say chosynn, for þis lyfe only louand & hauand clerar þa
 er þen aH odyr men þat ar or ellis has bene. Who treuly slike wiH 32
 Worldly honours do but dim them. polysch, þat is to say *with* dignite[s] worschip, þe heet of þame þai
 ar besy to lessynn, þer fayrnes & þer clernes in maner to make
 dyme; if þa treuly worschip of principalite gett', for sothe fowlar &
 of les mede þa saH be made. To þer stodys þerfore to take hede 36
 þai saH be left', þat þere clerenes may encren.

¹ MS. & treuly & treuly

How & in qwhat tyme it is comyn to solitary lyfe, &
songe of lowe, and of chawngynge of placis.

[Cap. XVI.]

- 4 **Q** When I suld florisch unhappily, & 3outh of wakir age was
now cumen, *grace* of my makar was nere, þe whilk¹ luste of
tempora¹ schape restrenyd, and vnto vnbodyly halsynge to be
desir¹ has turnyd, and þe saule fro law thingis lyftand to heynus
8 has¹ borne, þat treuly more in desyre I schuld¹ byrne to myrth of
euerlastynge, þen euer before in any fleschly company or ellys
worldly softnes I was gladdynde. ¶ þe proces treuly if I wil¹
schew, solitary lyfe be-houys me prech. / þe spiryt forsoth, þis to
12 haue & to lufe my mynde has sett on fyre; þe whilk¹ hensforth for
þe maner of my sekenes I haue charged to lede. Neuer-þe-les I
duellyd emange þam þat in world¹ has floryschyd, & of þam food I
haue takyn. ¶ filateryngis also, þat oft-sythes worthy feghtars fro
16 he to law myght drawe, I haue harde. Bot þis for one oute cast-
ande, my saule is takyn to lufe of my makar; and desirand¹ with
swetnes endlesly to be delityd, my sau¹ I gaf þat in deuocion it
suld¹ lufe crist. þe whilk¹ forsoth of þe lemman it¹ has takynne,
20 þat now to itt¹ onlines swettist¹ aperis, & a¹ solas in whilk¹ mans
erroure encressis, for noght itt¹ countis. ¶ Wont¹ I was forsoth, rest
to seke, þof a¹ I went¹ fro place to place. ¶ Cellis forsoth to leue
for cause resonable, to harmetis is not i¹, & eft, if it¹ accorde, to þe
24 same to turn agayn. Some treuly of holy fadyrs þus ha done, þof
a¹ þa suffyr¹ þerfor mans grochyng, neuer-þe-less not¹ of goyd.
¶ Y¹ treuly y¹ spekis: & þat also þa suld¹ do if ryght¹ þer þa had
abyd—for to þame custum it is. ¶ Of a preuay, þe coueringe put
28 by, bot stynk¹ no þing¹ fleys out: And y¹ spekan¹ of hartis plente
spekys in whome lurk¹is venum of neddyrs. ¶ þis haue I knawen
þat þe more men ha fonnyd with wordys of bakbytyngis a-gayns
me, so myki¹ þe more in gostely profett¹ I haue growne. Forsoth
32 þame moste bakbitars I haue had¹ whilk¹ faithfu¹ frendis I tryst¹
before. ¶ 3itt¹ cessyd I not¹ fro þo þingis þat to my sau¹ was
prophetaby¹ for wordis of þame, treuly stody I more vsyd, and
euer god fand I fauoraby¹. I cald¹ to mynde þat is writtyn:
36 *Maledicent illi & tu benedices*, þat is to say: ‘þai sa¹ curs hym, &
þou sa¹ blys.’ And þe proces of tyme to me is gyfyn grete profett
of gostely ioies. ¶ firo þe begynnyng forsoth of my lyfe-chaungynge

In my youth
God raisd me
from low
things to long
for eternal
bliss.

I exhort men
to a hermit's
life.

Hermits may
change their
cells.

Backbiters'
abuse has
made me
more perfect
in spirit.

[Fol. XIV. b.]

The begin-
ning of my
conversion

was 2 years
and 8 or 9
months ago.

In about a
year I felt the
heat of love,
while sitting
in a chapel.

Nine months
and more ago
I heard
heavenly
songs of love,

and then
burst out into
sweet song
myself.

My whole
time of con-
version has

& of my mynde to þe opinyng^t of þe heuenly dore,/ þat, þe fase
scheuyd, þe [ee] of hert^t heuenly þingis myght behald & se what
way my lufe it myght seeke and to hym besily desyre, thre zere ar
ryn except^t thre monethes or four—¶ þe dore forsoth 3itt bydinge 4
opyn, vnto þe tyme in whilk in hart^t werely was felt^t heet^t of lufe
euerlastynge, a zere nerehand^t is passyd. ¶ I satte forsoth in a
chappeH & qwhilst^t with swetnes of prayer or meditacioñ mikyH I
was delityd, sodanly in me I felt a mery heet^t & vnkawen. ¶ Bot 8
when fyrst^t I won[deryd] dowtand^t off whome it suld^t be, ¶ be
longe tyme, I am expert^t not of creature bot^t of my makar it was,
for more hote & gladdar I fonde itt. þat heet^t treuly sensibily
swete smellynge vnhopingly, I was besy vnto þe inscheddyng & 12
takyng of heuenly sounde or gostly, ¶ þe whilk to songis longis
of louynge euerlastynge & swetnes of melody vnsene—for knawen
or harde may itt not be bot^t of hyme þat it takys; whome behouys
clene to be & fro þe erth departyd—half^t a zere, thré monethis & 16
sum wekys ar our-ryn. ¶ Whils treuly in þe same chappeH I satt,
& in þe nyzt before sopar als I myght salmys¹ I songe, als wer þe
noyes of redars or rather singars abowen me I beheld. ¶ Qwhilst^t
also prayand^t to heuyns with aH desire I toke hede, on what maner 20
I wote not sodanly in me noys of songe I felt, & likyngest melody
heuyñly I toke, with me dwellyng^t in mynde. Forsoth my toyth
continuly to myrth of songe was chaungyd, end als wer loueynge
I had þinkand^t, & in prayers & salmys¹ sayand^t þe same sounde I 24
scheuyd, & so forth to synge þat before I sayd^t for plente of in ward^t
swetnes I bryst^t oute, forsoth priuely, for allonly befor my makar.//
I was not^t knawen of þame þat me saw, als in awntyre, if þa had^t
knawen, abowne mesure þai wald^t haue worschippy^t me,/ and so 28
part^t of þe floure fayrist I suld^t ha lost^t, & into forsakyng I suld^t ha
fallyn. Emonge meruayH has kachid me in þat þat I was takyn to
so grete myrth whilst^t I was exiH, and for god to me gafe gyftis þat
I couth nott [aske] nor I trowed^t any slyke þinge any man, not 32
holiest, in þis life ha takyn. þerfor I trowe þis to non medfully
gyfyn bot frely to whome criste wyH; neuer-þe-les I trowe no man
þat takis bot if he specially þe name of Ihesu lufe & in so mikyH
he worschip þat neuer fro his mynde except^t in slepe he lat^t itt pas— 36
to whome is gifyn þat to do, als I trow þat þat same he may fulfiH.
¶ Qwharfore fro þe begynnyng of my chaungyd saule vnto þe he
degre of cristis lufe þe whilk^t god grauntyng^t I myght atene, in

¹ MS. saluys

whilk degre *with* IoyfuH songe god's loueynge I myzt synge, fowre
 3ere and aboute iij monethes I had. ¶ Here forsoth *with* first
 degres to þis disposinge bydis to a trew ende; after þe dede also it
 4 saH be more *parfyte*, for here Ioy of lufe or¹ byrnynge of charite
 is begun & in þe heuenly kyngdome endyngē most¹ glorius it saH [Fol. XV. a.]
 take./ And forsoth in þis lyfe in þis degres sett¹ not¹ litil *profettis*,
 bot into a nodyr degree itt ascendes not¹, treuly als itt were in gras
 8 *confermyd*, als a dedely man may he restis. ¶ Qwharfor gras to
 god, louyng¹ to hym *with-outyn* cessyngē desire I to gyff, þe whilk¹
 both in dises, heuynes & *persecucioñ* gyfis me solas, and emonge
prosperites & *flateringis* *with* sikymes makis me abyde a crowen
 12 endles. ¶ Þerfore to Ihesu ioyand besily louyngis I zelde, þe whilk¹
 me, leest & wreth, has woched-safe with swete ministirs to mēge,
 þe whilk¹ songis of melody of þe spirit, bot¹ hewynly, spryngis.
 ¶ Thankyngis besily *with* Ioy I saH do, for me like he has made to
 16 clerely syngars be clerenes of consciens in saule, byrmand¹ in lufe
 endles, whilst it loues & bolnes in byrnyngē, þe mynde chaungyd
 sittand *with* hete warmand¹, *with* desire gretly spreed¹, & trew lufly
 bewte of *vertew* It spryngis *with-oute* strife or vyce in þe sight¹ of
 20 our maker. þus songe þe self in-berand¹, *with* mery songe gladdys
 þe longar, & labors refreschys. Many ar þe *meruellus* giftys &
 grett¹, bot¹ non ar slike emonge þe gyftis of þis way, þe whilk¹ fuH
 derely confermys in figure of schaplynes of lyfe vusene in loueand¹
 24 saule, or þe whilk¹ *comforth*s so swetely þe sittar, & *comforthyd* þa
 rauysch to þe heght¹ of *contemplacioñ* or acorde of Aungels loue-
 ynge. Behald¹, bredyr, to 3ou I haue talde, to byrnyngē of lufe
 how I com, not þat 3e suld¹ *prays* me, bot þat 3e my god suld¹
 28 glorify, of whome I toke ilke gude dede þat¹ I had, & þat 3e þinkand¹
 aH þinge vndyr [sonne] vanyte, to felow, not¹ to bakbyt¹ may be
 stiryd.

been 4 years
and 3 months.

[Fol. XV. a.]

Thanks and
love to God I
give,

and to Christ,

who has made
me burn with
love to Him.

Brother, I've
told you how
I got the
burning love
of God.
Glorify God
for it.

þe prayer of þe poyr lowand & to dy desyrand. &
 32 of þe *praysinge* of god's charite. [Cap. XVII.]

þe deuoutt¹ poyr when he is noyð for defaute, if he wil pray he
 may, & say: "lord¹ my god Ihesu criste, haue mercy on me &
 vouche þou safe to behald¹ þe greuous 3ok þat on my body is putt;
 36 And þerfore my saule it¹ taris not¹ to kest¹ down. My flesch treuly
 failys in greuys of þis lyfe, wharfore also gostely *vertewe* is made

My flesh fails
under the
griefs of this
life.

very. þat I treuly in þis warld or of þis warld had, aȝ I haue
 endyȝt, & noȝt is left bot þat my saule to a nodyr warld þou lede,
 whar my trespere is preciosist, & my rycheſt ſubſtance & not
 faylynge Abylys. Wharfore with-oute default I ſaȝ lyfe, with-oute 4
 ſorow I ſaȝ ioy, with-uten irkſomnes I ſaȝ lufe, & þe loueandȝ,
 the ſeandȝ, in þe ioyandȝ endlesly I ſaȝ be fed. þou treuly art my
 trespere & aȝ þe deſire of my hart; & for þe, for þen I ſaȝ haue þe
 & parfitely ſe þe. ¶ And to dede þus I ſpeke: “O dede, where 8
 dwellis þou? to me liſandȝ why cumys þou ſo late, bot ȝit dedely?
 why halsis þou nott þat þe deſirs? ¶ Qwo is I-noght þi ſwetnes
 þink, þat end art of ſyghingȝ, of deſire begynninge, þe ȝate of ȝern-
 ynge vnfaylinge? þou art þe end of heynnes, þe mark of labirs, 12
 begynnyng of fruyts, þe ȝate of ioyes. Behaldȝ, I bolne, to þe I
 [Fol. XV. b.] deſire; if þou cum, ſone I ſaȝ be ſafe. For lufe treuly rauyschyȝ,
 fully I maye not lufe þat I deſire to, whilt I taſte þe ioy þat þou
 to me ſaȝ gyfe. If it behoue me dedely, forſoȝth for it befallis, be 16
 þe to paſ als aȝ my faders has gone, I pray þe tary not mikiȝ, fro
 me hyde not lange! Behaldȝ treuly, for lufe I longe, to dy I deſire,
 to þe I hyrne, & no meruaile not for þe, bot for my ſauyours Iheſu,
 whome after þat I haue had þe, with-uten end I trow to ſe. ¶ O 20
 dede, how gude is þi dome to nedy mane, whos ſawle neuer-be-les
 with lufe [is] made ſwete;” to mane forſoȝth criſte treuly loueandȝ,
 heuenly þingis behaldandȝ, with fyre of þe holy goſte ſwetely
 byrnde. ¶ After dede ſothely to aungels ſonge he is takyn, for 24
 now in muſyk of the ſpirit purgyȝ & profetandȝ he dwellis. And
 forſoȝth in melody ful meruellus he ſaȝ dy, þe whilk þat ſwete name
 lyfandȝ fuȝ pythily thoyth on, And of companys hym metynge
 wyth heuenly ymynis with worſchipe he ſaȝ be takyn in to þe haȝ 28
 of þe emprowre endeles, beand emongȝ heuenly duellars in ſect
 bliſſyȝ. ¶ To þis truly charite hym has broght þat he ſo likandly
 inward ſuldȝ lyfe, & aȝ þat happyns gladly ſuldȝ ſuffyr, And dede
 not with bittyrnes bot with ſwetnes he ſuldȝ þinkȝ; ſothely þen 32
 trows he hym-ſelf treuly to lyfe when to hym is gifyn fro þis lyght
 to paſ. ¶ O ſwete charite, þou artt playnly ſwetnes darreſt, þat þe
 mynde þat (þe eachiſ) to þi lufe þou takis ſo clerly þou moiſtis, þat
 ſone aȝ paſſandȝ þingis & vayn Ioyſ þou makis to deſpiſe And in to 36
 þi deſirs onely meruelluſly to couett. In to me þou haſt cume, &
 behaldȝ, aȝ þe inar forpartis of my ſaule with ſwetnes of heuenly
 myrth ar fulfilȝ & boylinge in goſtely ioy ar plentenus. And
 treuly þefore I longe for lufe of þe fayreſt flowre, & with flaume of 40

I call on
Death not to
delay,

but to come
to me, for I
desire him.

After death,
the good man

is taken into
the hall of the
Eternal Em-
peror.

Sweet Love,

thou haſt fid
my ſoul with
mirth.

fyre I am inhirly byrnt. Wold god I suld go fro þe dwelynge of þis exil! ¶ þus it warmys how man þinkis not bot þat felis solas in hym-self, þe hart singand in dite & takyn with charge of charite.

4 ¶ þis sothely is moste mery þat þus I take & nere I dy whils it is made þus stedfast with bymynge lufe. Now grauntt, my best belouyd, þat I may cese; for dede, þat many drede, to me suld be als heuently musyk, þof aH now als wer in paradise sett stabyH I
8 am sittand in wyldernes, swetely þer soundand A lufly songe In likyngis þat my lufe has gyn me.

Death will
be heavenly
musick to me.

How parfite lufe be clenness & lufe is getyn. And of lufe inparfyte & fayrnes. And of thre myghtis
12 of godis lufe, And of ryche, poyre, & almos.

[Cap. XVIII.]

O f clenness of consciens & plente of gostely gladnes & inhirly myrth, risys þe songe of ioy & bymynge of lufe endles in
16 mynde treuly loueand. No meruaile in þis maner loueand has lufe parfity had, gret in desire, in mevinge Alway in to god dressyd, with no lettynge froo his lufe remode, with-outen strife of vayn boghtis to criste besily cleuand, in Ihesu euer ioyand, fro hym
20 neuer drait, with iH neuer meynd, qwhom deand fles neuer desauys or fro þe swetnes of oyntment kestis downe. ¶ þe warld, þe flesch, þe deuyH in hym has none effect, þof aH þai pryk hyme: bot vndyr his fete he tredys þame, þer strenght settand at noght.

From a pure
conscience
rises the Song
of endless
Love.

4 with-outen setheyng he boyls, with grete desyre he loueys, with swetnes he synges, with heet he schinys, in god he is delityd with-outen gaynstandyng, with goinge vp vnbrokyn he behaldis. AH þinge he scumfetis, aH þinge he ouercomys, of aH þinge þat hym likis
28 no-þinge to hyme semys impossibyH. Treuly whilst any man is besy with aH his vertew criste to lufe, grete swetnes forsoyth in hym-self of lyfe euer-lastyng he felis. ¶ To criste treuly we ar turnyd if hym with our hole mynd to lufe we stryfe. Certan so meruellus a
32 þinge god is, & so likand to se, þat I wondyr þat any man may be so wode & go oute of way þat in saule to his sizt wyl take no hede.

[Fol. XVI. a.]
The Lover of
God treads
the world, the
flesh, and the
devil, under
his feet.

¶ Treuly not he þat grete & many þinges dose is grete, bot he þat mikiH lufes criste gret is, & of god loueyd. ¶ fforsoth philosophys
36 has trauayld mykiH, & zitt with-outen fruytt þai ha vanischyd; And many þat semyd cristen grete þinges has done & meruails scheuyd, & zit to be saued þai wer not worpi: for not to doars, bot

Not to doers,

but to God-
lovers, is the
heavenly
crown.

to godis lufars is plente of heuently crowne. I aske þe, lorde Ihesu,
gif vnto me meuyngi in þi lufe *with-uten* mesure, desire *with-uten*
maner, longynge *with-uten* ordyr, byrnyng *with-oute* discrecioñ.
þe better treuly is lufe of þe, grediliar þat it is, ffor nouþer *with* 4
resone it is restrenyd nor *with* drede it is thronge nor *with* dome
tempyd. ¶ No man blistar euer saß be þen he þat for gretenes of
lufe may dy. ¶ No creature treuly may lufe to mykiß. In aß
oper þinges aß þat is to mykiß turnes to vice: bot vertew of lufe, 8
þe more it passys more gloriys it sal be. ¶ þe lufar treuly longis if
he by hym ha not be liknes þat he lufis. þerfor it is sayd: *Nun-*
ciate dilecto quia amorem langueo, þat is to say: “schew to my lufe
for lufe I longe,” Als who say: [for] þat I lufe I se it not, for lufe 12
also in body I wax slaw. Turnyd forsoth *with* aß my hart to
criste, first be trew penance I am tyde, & so aß þinge þat to vanite
longis forsakand / After þe taste of gostly swetnes to synge in
soundly loueynge godly it saß be raiuschyß. Wher of ysai: *Ego* 16
cantabo dilecto meo. & in psalmo: *In te cantacio mea semper.*
þat is to say: “to my lufe, I saß synge,” And in psalme: “In þe
my songe is euer.” þa þerfore þat þus in godis lufe has lyfid And
in inwarð flayr swetely byrnyß, In dede no meruayle *with-uten* 20
drede, treuly *with* Ioy fro þis lyghtte passys, And after dede
heuynly kingedomes ascendis. ¶ Of þe flaume þerfore of godis
lufe it is, þe mynde þat it takis to wond, þat it say: “wondyd
with charite I am,” & longinge I am made for my lufe—wher of 24
it is sayd: *Amore langueo*, “for lufe I longe”; ¶ And to moste,
þat so it go in to þe lemman þat þe self & aß odyr þinges it forget
besid criste. þerfor he says: / *pone me vt signaculum super*
cor tuum, / þat is to say: “Als a tokin sett me on þi hart.” 28
¶ Qwhat is lufe bott *transfourmyng*e of desire In to þe þinge lufyd?
Or lufe is grete desire of fayre gude & lufely, *with* continuance of
þoghtis goand in to þat þinge þat it lufys; þe whylk when it has
it, þen it ioy, for ioy is not causyd bot of lufe. AH lufand to þer 32
lufe treuly ar likkynß, & lufe makis hym like þat lufys to þat þat
is lufyd.

Love is a
transforming
into the thing
lovd.
[Fol. XVI. b.]

All things
desire love.

¶ To be lufyd treuly noudyr god nor oper creature dedeins or
forsakis, bot gladly aß þingis sayes þa wald be louyd, & of lufe þai 36
ar glad. In lufyng treuly þa ar not heuy, bot if þa A vnkynde
þinge þa ha lufyd or if þat þinge þat þai lufyngly soght þa trow þa
may not hafe. / þies in godis lufe ar neuwer, bot in lufe of þe warld
& wymmen þis oft tymes happyns. ¶ I dar not say þat aß lufe is 40

- gude, for þat lufe þat more in creaturis is delityd þen in þe maker
of aȝ þinges, & luste of ely bewte settis before gostely clernes, is il
& to be hatyd, for it turnys fro luf endles & turns to temporaȝ þat
4 may not last. ¶ Ȝit perauntyr þe les it saȝ be ponynschid, for more
it desires & ioys to lufe & to be lufyd þen to fyil or to be fylȝd.
¶ þe fayrer a creatur is, more lufely in þe sight of aȝ it is. / þerfore
sum was wout besily to geet heel of schaply forme þen of despisyȝd,
8 for it has many occasions to brynge to yȝ; And kynde techis þe
fayrer þinge more swetely to be lufyd: neuer-þe-les ordinate charite
sayes more gude þe more is to be lufyd, for ilk fleschly beute is as
hay lightly vanischanȝ, gudelynes treuly bydis. / & oft-tymes god
12 seek & of þe warlk despisyȝd chesys, And strong & fayr forsakis—
wharfore in psalme it is sayȝ: *Tradidit in captiuitatem virtutem*
eorum, & pulcritudinem eorum in manus inimici / þat is to say:
“þer verteu he has gifyn to bondage, & þer fayrnes to handes of
16 þer ennys;” & in a nodyr plas: *habens fiduciam in pulcritudine*
tua fornicata es, / þat is in englis: “haueanȝ trayst in þi fayrnes,
þou has done fornicacioȝ.” ¶ Of lufe it is also, mynde to melt,
als it is writyn: *Anima mea liquefacta est, et dilectus locutus est*,
20 þat is to say: “my saule is moltyn, as my lufe spak.” Swete lufe
treuly & deuout þe hart in godis swetnes meltis, so þat þe wiȝ of
man with þe wiȝ of god in woundirfuȝ frenschip is made on. / In
whilk onhede sliȝ swetnes of likynge hete & songe to a lufand
24 saule is insched, how grete þe felar may not teȝ. ¶ Lufe forsoȝh
has strengȝt in spredynȝ, in knytynge, & turnynge. Spredynȝ
treuly, for þe bemys of his gudenes not only to frendis & neghurs
bot also to¹ ennys & straungers it spredys. ¶ Knytynge treuly, for
28 lufars it makis on in deyȝd & wiȝ, & criste a ilk holy saule it makis
one. He treuly þat to god draws, one spiritt is, not on kynde, bot
grace & on[h]ed of wiȝ. ¶ A turnynȝ strengȝt Also has lufe, for
þe lufand it turnys in to þe lufyd & beris in to hym. Qwharfore
32 fyer of þe holy gost the hart þat it treuly takis, al hoyȝ itt byrnys,
& als wer in to fyer it turns, And in to þat forme it ledis þat to
gude is likist. Ellis had not bene sayȝ: *Ego dixi dii estis & filij*
excellsi omnes, þat is to say: “I haue sayȝ ȝe ar godis, & aȝ þe
36 childer of hee god.” ¶ fforsoȝh sum men to-gidyr so has lufyd þat
nerhand þai troude bot on saule in þam both. ¶ Treuly þe pore
man of worldly gude, þof he be rich in mynde, fro slike lufe is fare: [Fol.XVII.a.]
¶ He treuly þat eyr behoues to take & seldom or neuer may gyf,

Nature says
“Love the
fairest
things.” But
ordred Love
says “Love
the good.”

Love is
strong to
bind, to
spread, to
convert.

Where man's
help fails,
God is near.

He gives
Paradise to
lovers of the
poor.

To the rich,
the poor seem
a great
burden.

meruail wer if he had a frende in þe whilk in aȝ þinge he myght
trist. Of oþer þerfore trowed vnworþi treu lufe, criste he has a
stedfast frend; of hym faithfully ask he what so he wyȝ. Qwher
mans help treuly failys, with-out doute god's is nere. ¶ More pro- 4
fetabiȝ neuer-þe-les it wer to þe ryche, a holy pore man if he chase
to his frend speciaȝ to whome he wald comon aȝ þat he had &
gladly gyf hym, 3a more þen þe pore wald, & hym lufyd affectu-
usly Als his best And kyndest frende. þerfore criste sayd vnto 8
ryche: "frendes make 3ou," forsoȝ menand holy pore & ar godis
frendes, & gladly god gifys to trew lufers of slyke pore for þer lufe
ioys of paradise. I trow sothely þat slike rich of þer frenschip sukl
be wele plesyd! bott now is trew þe vers þat is sayd: *pontus erit* 12
siccus cum pauper habebit amicum, "þe see saȝ be dry when þe
pore man has a frende." Some riche sothely I haue fun þat to holy
pore als þame þoght gifyng þer mete, clething þa wald not gyff or
odyr necessarys, trowand it wer I-nogȝ if þat þa gif bot mete: & 16
so þa make þam self frendis or in parte, no more karinge for fren-
schip of gude pore þen il pore; And aȝ þinge þat sukl be gifyn
of any prys, to þame self & þer childyr þai sayf. & so holy pore to
þame no more is haldyn bot os þai ar to odyr of þer gude doars 20
þat clothis gifis þam or oþer gude. And 3it þat is wars, pore to
ryche semys full grete byrdyne.

Of þe loovynge & myght of charite, & of þe warldis
forsakyng & þe way of penans to be takyn. 24
[Cap. XIX.]

Love is the
beauty of the
Soul.

It alone
makes us
blessed.

Charite qwene of vertew, þe fayrest sterne, is bewte of þe saule,
þat in þe saule dois al þis þinges, þat is to say: it wondis it,
it makis it longand, it moistis, & meltis, & makis fayr; it gladdis & 28
enflaumys; qwos ordinat dede is fulfare habet. / Aȝ vertew, if it
treuly be callyd vertew, behouys with-out doute þat in charite it be
rotyd. No vertew treuly may he hald þat in god's lufe it has nott
sett. ¶ Qwho sothely with-oute god's lufe vertews or gude dedis 32
multiplis, Als into a preuay bothomles precius stones he kestis.
¶ Scheuyd it is & knawen þat aȝ dedis þat men dose, in þe end
heel to gett þa help not if in goddis charite & of þi neghbur þa be
not done. Qwharfor sen charite only is þat vs makis blissyd, rather 36
we aw owr lyfe desyre to loys, þen with mynde or mouth or dede
charite fylle. In þis ioys stryuars with syn, In þis ar crownyd

ouercomars. ¶ Inparfyte treuly is ilk cristyn þat to erthly riches drawes *with* lufe, or to any worldly solas is loynyd, for he forsakis not aH þat he has, *with*-oute þe whilk to perfeccion no man 4 may cum.

¶ Qwhen any man treuly god parfitely desiris to lufe, aH þinge als wele inwarð as vtwarð þat to godis lufe ar contrary & fro his lufe lettis, he stodys to do away. And þat a man do þat, treuly [Fol.XVII.b.] 8 grete besynes he has, for in doynge grete struys he sal suffyr, aftirwarð treuly swetttest rest he saH fynde in þat þat he sekis.

¶ We haue harð treuly þat þe way is straytt, but ledys to lyfe. þis is þe way of penance þat few fyndes; þe whilk þerfore strayt is 12 callid for be it, And it be ryght, þe flesh fro vnlefuH solace of þe warld is nakkind & þe saule fro schreuyð likynge & vnclene þoghtis is restrenyd & only to goddis lufe it is dressyd. Bot þis is seldum fun in men, for none neyhand sauyrs þat to god longis, bot 16 erthely ioy þai seek & in þat þai er delityd, wharfore þer bodily appetyte folowynge & gostely despisyng, AH the wayes to þer sawlis heelfuH þa forsak & þa vg als strayte, scharp & vnabyH to be borne to þer lust. ¶ Neuer-þe-les euery dedely man awght to 20 charge þat be þe way of ryches and fleshly likeynge & lust to þe kyngdome heuynly sal he neuer cum; / for sothe sen it is writtyn of criste: *quod oportuit christum pati & ita intrare in gloriam suam*, // þat is to say: "þat criste behouyd to suffyr & so entyr his ioy,"

The way of
Penance is
strait, that
leads to Life.

24 ¶ If we be membyrs of owr hede Ihesu criste, hym we saH folow; & if we lufe criste, Als he has gone vs bus go, els now ar we not his membyrs, for fro þe hede we ar deuydyd. ¶ If we fro hym treuly be sonderyd, greetly it is to dreck, for to þe feende þen ar we 28 loynyd, ¶ And in þe last doyme criste is to say: "I haue not knawen 3ow." / He treuly be a noyus zate & a strayt way enteryd to heuyn; how wiH we þat wrechis & synnars ar, of poyr ryche be made & *with* vnlefuH & flaterynge of þis warld to owr lyst vse aH 32 vanyte & softnes of flesh & likynge desyre & neuer-þe-les in lyffe to cum *with* criste reyn? ¶ Criste when he was ryche, for vs is becumyn poyr: And we when we ar poyre, no þinge is þat we so mykiH couet Als to be or seym plenteus. ¶ Criste when he was 36 lorde of aH, is becum seruand of aH: And we whils we ar vnworthy & seruandis vnprofetabyH, 3it wald we be lordes of aH. / He when he was greet god, is becum a meke man: And we when we ar seykt & sympil men, in so mykiH for pryde we rays our self als we 40 wer goddis. / He *with* men was conuersant, þat vs to heuyns he

By the way of
Riches and
the Flesh,
shall none
reach
Heaven.

As Christ
went, must
we go.

Yef we would
be lords of
all;

we desire
earthly
things.

Such men
shall have
no part in
Christ's Re-
demption.

myght rayse : & we be aH ovr lyfe erthly pingis desiris. ¶ Schewid
perfore it is þat hym we lufe not, for ovr wiH to his we wiH not
meyk^t, no to fulfil we besy not þat ilk day we ask sayand : *fiat*
voluntas tua sicut in celo & in terra, “þi wil be done als in heuyn 4
& in erth.” In vayn forsoyth slyke men trowis þe heritage to haue
with þame þat is chosyn, for of cristis gaynbyinge þa ar no partiners
þe whilk þe bloyd be whome we ar gaynboght be þer wyckyd &
vnclene warkis þa despys & frely to þe fendis bondage þam-self 8
3eldis.

¶ Of þe fayrnes of mynde, vanite of the warlde &
lufe of god & ovr neghbur knyttyd, and qwedyr
parfite lufe may be loste & gettyn in þis way. 12

[Cap. XX.]

[Fol. XVIII.
a.]

The virtue of
our life lies
in spurning
vanity and
sticking to
Truth.

If þou be gladend in fayrnes, knaw it wele, for fayrnes of þi
mynde of þe hee fayr saH make þe beloued if it to lufe of hym
ouely þou kepe vnfylid. þe flesh sothely abyH to royt with aH hys 16
bewte is ful febyH & to be despisyd, for it soyne passand aH þe
lufars begilis. þe vertew perfore of ovr lyfe in þis standis : þat,
vanite spisyd & spurnyd, to trewth vnpartyngly we draw. ¶ AH
ely pingis ar vayne whilk in erth ar desyrid ; trw sothely ar þat 20
may not be sein, heuynly & euerlasting. Trewly ilk cristen man in
þis of gode schewis hym-self chosyn þat pies erthly pinges he sett at
noght, AH-to-gidyr in godis desiris spreed and þer-of he takys a
preuay sounde of lufe, þat no man with worldly desirs is vmbe- 24
lappid, fro þe sauour of heuenly Ioy wrechedly he is withdrawn.
And no meruayH of þe schinyng sawl & barely to lufe of euerlast-
yng besy & crite vnwerely desireand ha[r]tis capacite with plente
of swetnes is wonte to be fulfillid, so þat in þis Mery flesh als wer 28
of aungels lyfe with sowndly myrth þai ar gladind. perfore if our
lufe be pure & parfyte, what-ener our hart lufys god it is. ¶ If we

If our love
be pure, it
loves God.

truly ovr-self & aH oper creaturs þat ar to be lufyd not bot in god
& for god we lufe, what odyr in vs & in þame bot hym we lufe? 32
¶ Qwhen ovr god treuly of vs with hole hart & aH vertew is lufyd,
þen without doute & our neghbur, & aH þat is to be lufyd, rightest
is lufyd. ¶ If our hartt perfore before god & in to lufe of god we
sched, with hyme bwne & with god haldyn, what is þer more with 36
whilk any oper þinge we may lufe? ¶ In lufe treuly of god is lufe
of my neghbur. ¶ perfor als he þat god lufys he can not [but]

Love of God
is love of our
Neighbour,

man lufe, so he þat criste treuly can lufe no þingⁱ in hym bot god is
 he preuyð to lufe. Also aH þat we ar lufyd [&] lufys, aH to god,
 þe wel of lufe, we ʒelde: for he þat aH mans hart to hym-self com-
 4 awndis be gyfyn, Al desyrs also & aH meveyngis of mynde in hym
 he desirs to be festynd. fforsoth he þat truly god lufys no þinge
 in his hart bot god he felys, & if he fele non oper þinge, noʒt ellis
 he has; bot what so he has, for god he lufys, & noght he lufys bot
 8 þat god wiH he lufe; wharfore no þinge bot gude he lufys, & so aH
 hys lufe god is. fforsoth þe lufe of þis man is trew, for hym-self to
 his makar he *confourms* þe whilk aH þinge for hym-self has wroght,
 & so he for god aH þinge lufys. Sothely when lufe of euerlastynge
 12 in owr saules is treuly kyndykt, *with-out* doute aH vanite of þis
 warld, & aH fleschly lufe, bot als foulyst fylth is haldyn; And
 whils þe saule to besy deuocyon gyfyn no þinge bot plesance of þe
 makar desyrs, *meruelusly* in þe self *with* fyer of lufe it byrns, þat
 16 soyftly in gostly godis *profetand* & growand hens-forth in to þe
 sliper way & broid þat to dede ledis it fallis not, bot *raþer* *with*
 a heuenly fyer vp raysid in to *contemplatyue* lyfe it gose & ascendis.
 ¶ Lyfe treuly *contemplatyfe* of any man in þis vale of teris vnto a
 20 lytil is not *parfitely* gettyn bot if þe hart of hym before he feyl
 byrne *with* fyre of lufe & his consciens he knawe *with* honily
 swetnes multyn. ¶ So no *meruayl* a man treuly *contemplatyfe* is
 made, qwhilst he both tastyng swetnes & byrnyng felynge, for þe
 24 gretnes of lufe oft-tymes nerhand he dyes; ¶ And *perfore* in hals-
 ynge of endles lufe Als wer bodily he is festynd, for vnecessyngly
 behaldyng, to þat list vndescryed to se *with* aH his desir he besies
 hyme to go vp. ¶ fforsoth, slykⁱ a man no *comforth* bot godis in
 28 his saule can graunt, in qwas lufe now longynge, to þe ende of þis
 lyfe he is made desire, greuusly criand *with* þe psalm: *Quanto*
veniam & apparebo ante faciem dei? / þat is to say: “qwen saH I
 cum & appere before þe faace of my god?” ¶ þis is *parfite* lufe,
 32 bot qwedyr þis standyng in lufe, ons had, any tyme may be lost,
 not vncongruly may be asked. ¶ Qwyls man truly may syn,
 charite he may lese; bot not may syn, is not in state of þis way, bot
 of þe cuntre aboue: qwarfore ilk man, how euer so holy he be in þis
 36 lyfe, ʒit may he syn, & deedly, for þe dreggis of syn in no pilgrim
 of þis lyfe is fully slokynd Aftyr comon law. Truly if þer wer any
 slike, þe whilkⁱ nawdyr desir, nor *tempyd* myghtⁱ be, to þe staat of
 heuyn be þat rather þen of þis way he sulð longis, nor to hym wer
 40 mede not to fawt, qwyls he may not syn [I wot not]. ¶ If any slike

and conform-
ing oneself to
God.

A truly con-
templative
life in this
[Fol. XVIII.
b.]

Vale of Tears
is attaind
only by Love.

Tho a man's
love of God
be perfect,

yet he may
sin,

for the flesh
strives
against the
spirit.

be lifand^t owr-qwher *in* flesh [for I say for me: flesh] desires
agayns þe spirit^t, & þe spirit^t agayns þe flesh; And after þe inward
mane, to god's lufe I am glad, bot 3it^t I can not so mykyH lufe, þat
fleschly desire I my3t^t barely slokin. ¶ I trow neuer-þe-les þat o 4
degre of parfite lufe þer is, þe qwhilk^t qwho-euer atenys it, afterward^t
he sal neuer lose. A noþer truly it is to may loos, & anodyr alway
to hald þat he wil not^t leef þof aH he may. ¶ Parfyt truly þam-
self^t abstenys, als mykiH as in þam is, fro ilk^t þinge with qwhilk^t þer 8
perfeccioñ may be destroyd^t or ellis lett. ¶ With frenes truly of þer
lyst^t with grace of god þai ar fullillyd, with qwhilk besily þa[i] ar
stiryd, gude to lufe, to speke, & doo, / And fro iH of hart, mouth &
wark^t þai ar wyþdrawen. ¶ Qwhen man to criste þefore parfityly 12
turnyd^t, al þing^t passand he despisis, & hym-self *in* only desire of hys
makar in-moueably, als for deedlynys for þe corrupcioñ of flesh he
is letyn, he festins, þen no meruayH, his myglitis manly vsand^t,
ffirst^t, als wer heuyn opynd, with his vnderstanding^t egh heuently 16
citisenys beholdis, & aftirward^t swettist^t heet, als wer byrnyng fyre,
he felys; ¶ þen with meruellus swetnes he is taght, & so forth in
songly noys he is ioyd. þis þefore is parfit charite, qwilkt^t no
man knew bot þat it^t toke; & he þat it has takyn, it neuer leuys; 20
swetely he lyuys, & sikirly he sal dy.

But the per-
fect lover
avoids every-
thing that
may hinder
his love,

he desires
only his
Maker,

he feels the
Fire of Love,

lives sweetly
and dies
safely.

Of profett^t & worpines of prayer and meditacioun.

[Cap. XXI.]

[Fol. XIX. a.]

þis stabilnes of myend^t to get^t & with-hald^t, besy prayer helpis 24
mikyH; for if it in mynde be groundyd, myght of fendis it
vndoys. ¶ þof god truly aH þinge knawe, And or we any þinge ask^t,
parfitly he knows what we wil ask^t, to pray 3itt vs awe for ma[n]ly
cause. For criste, to vs to pray, ensaumpyl gaf qwhen in prayer 28
allon in þe hyH [he] nyghtyð. And for it is þe ApostiH comament^t:
Sine intermissione orate; oportet enim orare, & non deficere. / “with-
owtyn cessyng^t pray 3e; to pray sothely it behouys, & not to fayl.”
Also þat we may be worþi grace in þis lyfe, & Ioy in tyme to 32
cum—// Qwharfore “askis & 3e saH take. He þat askis takis, & to
þe callar it sal be opynd.” ¶ Also for Aungellis our prayers to god
offyr, to help þer fullillyngis. Thoghtis truly & desyrs only to god^t
ar bare & opyn: 3it^t Aungels knaw qwhen sayntis worthy & holy 36
þingis þinkis, & with lufe of lyfe endles gretely ar enflaumed^t, be gods

Tho God
knows what
we shall pray
for, we ought
to pray,

to get grace
here and joy
hereafter,

as well as for
the Angels.

- scheuinge, And be experiens of þer vtward dedis, for þa see þame onely to god saryf; qwarfore to daniel þe Aungel sayd: *vir desideriorum es*: “A man þou art of desyres.” ¶ Also for be continuance
4 of prayer þe saule is byrnt with fyre of godis lufe; oure lorde truly be his profett says: *nonne uerba mea quasi ignis & quasi malleus conterens petras?* “Ar not my wordis als fyre byrmand, & als a
8 mel stonys brekand? þe psalme also says: *Ignitum eloquium tuum vehementer*, “þi spech hugsly is byrnyd.” Bot [now] many þer ar þat soyne worde of god fro þe mouth, And hartis kestis oute, it not suffirand þer rest in þam: & þefore þa ar not byrnyd with heet of cumforth, bot kold þa byde in sleuth & necligens; Also after
12 innumerabil prayers & meditacions of scripture, for forsoth in mynde nawdyr þa pray nor þink, qwhyls odyr þat al sleuth puttis bak, with-in schortt qwhyH ar gretely byrnyd, & in cristis lufe ful strongt. þerfor ful weil it felois: & *seruus tuus dilexit illud*, / þat
16 is to say: “& þi seruand it has lufyd.” þefore truly he is byrnyd; for þi worde, lord, he lufyd, þat is to say, to se & aftir it to wyrk. þe soynar he has soght þen þine, [& has taken of þe þe & þine. Odyr serue þe for to haue þine] & litil for þe þai care. Truly þe
20 feyn vndyr þi seruic þa wald be, wardly worschyp to geet, & emonge men to seme glorius; bot qwhyls þa ioy few þingis to fynde, many þa lose, for þe & þin, And þam self & þaris. ¶ To pray also vs behoues, þat sayf we may be; þefore Iamys warnes,
24 sayand: *Orate pro inuicem ut saluemini*, / “for 3our-self prayes, þat 3e be sauyc.” ¶ Also þat we be not made slawe, & þat in guyd continuly we be occupyde; þefore is sayd: *Vigilate & orate ne intretis in temptationem*, / þat is to say: “wake 3e &
28 prays, þat 3e entyr not in to temptacione.” Euer truly we awe to pray, or reed, or þinke, with oþer dedis profetahyl, þat our enmy neuer fynd vs ydil. ¶ Bot it is to take hede with all besynes þat we wake in prayer, þat is to say, with handis þoghtis not be endid,
32 þat widraues mynde, & makes forget qwhidir it is bowne, And alway lettis, if þai may, þe effect of deuocion to ouer-cum, þe whilk mynde of þe prayand suld perseyf if he with wakirnes, besines & desyr, prayd.

By continued prayer the soul is burnt with the fire of God's love,

that it may work after that love.

We should pray to be always occupied,

that our Enemy may never find us idle.

- 36 þat lyfe contemplatyfe is worþiar & meedfullar þen actife. And of boyth in preching & prelacy.

[Cap. XXII.]

[Fol. XIX. b.]

Of sum truly it is doutyd^t qwhilk^t lyfe is more meedfuH And
 bettir, *contemplatife* or *actiue*. / Not^t to fewe it semys þat
 actife is meedfullar, for many dedis & *prechingis* þat it vsis. / Bot
 pies ar vnknawand^t, for *vertew* of *contemplatife* þai knaw not. // 4
 3itt many actife þer ar bettir þen sum *contemplatyfe*; bot best con-
 templatife ar hear þen þe best^t actife. ¶ þerfore we say: lyfe
 contemplatif barly is þe better, þe swettar, & þe worþiar, & more
 meedfuH als enens *verray* meed, þat is ioy of god^t vn-wroght^t, 8
 for he more byrnyngly lufis god; & more grace is askyd, if con-
 templatife lyfe reght be led, þen Actyfe. ¶ Resun of feruent^t
 lufe in lyfe contemplatife [þen in actyue is, for contemplatyue] 12
 in rest^t ar of mynde & body, & þerfore before aH deedly swetnes
 of endles lufe þa tast. Actif truly in labyr & vtward^t rynnynge
 sarifis god, & [in] inward^t rest taris bot^t lityH, wharfore þa may
 not^t be delityd^t bot seldum & schortly; contemplatife sothely als
 wer besily lufe *with* halsyngis of þer lemman. ¶ Sum for soth^t 16
 gaynsettan^t, says: ¶ Actife lyfe is more fruytfulH, for warkis of
mercy it doys, it *prechis*, & slike *oper* dedis wyrkis; Qwarfore more
 meritory it is. ¶ I say nay, for slyke warkis langis to *accidentale*
 reward^t, þat is, ioy of þinge wroght^t; And so may on þat sal be takin 20
 in-to þe ordir of Aungels, haue some meed^t þat he sal not haue þat
 sal be in þe ordyr of cherubyn or seraphyn, þat is to say, Ioy of sum
 gude dede þat he dyd in his lyfe, þe whilk^t a nodyr þat passis in
 godis lufe *with-out* comparison, dyd not. Als oft^t tyems it happyns 24
 þat sum of les meed is guyd, & preches; A noþer prechis not, þat
 mikyH more lufys: is not he þis better for he prechis? no; ¶ bot
 he þis þat more lufys, hyar & bettir is; ¶ þof he be les in prechinge,
 sum meed he sal haue þat þe more was not worþi for he prechid 28
 not. ¶ Scheuyd þerfore it is, þat mane is not holyar or hear for
 vtward^t warkis þat he doys. God truly þat is þe behalder of þe hart,
 rewardis more wyl þen dede. / þe dedis truly hyng^t of wyH, not wiH
 of dede. / For, þe more byrnyngly þat a man lufys, in so mikyl to 32
 hyar reward^t he ascendis. ¶ þer is treuly in trew contemplatif men
 a ful swete heet & plenteusnes of godis lufe, of þe whilk abyding^t,
 in-to þame is send a ioyfuH sown^t *with* myrth vntrowed: And þis
 in actife men in þis lyfe ar neuer fun, for only to heuynly þingis þai 36
 take not hede þat so in Ihesu þa myght be worþi to ioy. & þerfore
 worþily actife lyfe is put be-hynd^t, & contemplatyf in þis present [&
 in] lyfe to cum worþily is preferryd.

The best con-
 templatife
 life is higher
 than the best
 active.

For the
 Active-Life's
 deeds are
 rewarded by
 joy in the
 deed done.

Man is not
 the holier
 for outward
 works done,
 but for his
 will.
 The more he
 loves, the
 higher re-
 ward he shall
 have.

¶ Qwharfore in þe meetbuyr^t of trew Salamon þe pilars ar 40

- siluer, & his resting-place gold. ¶ Pilars of þe chayr ar stronge vp
 berars And gude gouyrnours of holy kyrk: þis ar siluer, for in
 conuersacioñ þai ar clere, & in preching ful of sounde. þe resting-
 4 place gold ar men *contemplatife*, in þe whilk in he rest beand, criste
 specially restis his heed. / & þa forsoth in hym syngulerly restis.
 þis ar goldly, for purare & darrar þa er in honeste of lyfyng, ¶ And
 reddar in byrnyng of lufyng and *contemplacioñ*. ¶ God forsoth
 8 before has ordand hys chosyn diuers seruys to fulfyll; to ilk man
 truly it is not gifyn al offis to execute or fulfyll, bot ilk man
 has þat to his state is moste acordyng. Qwarfore þe Apostil says:
Vnicuique nostrum data est gracia secundum mensuram donacionis
 12 *christi*, / þat is to say: “to ilkoñ of vs is grace gifyn after þe mesure
 of *cristis* gyft.” Sum truly of rightwesly gettyn gude dos almus,
 odyr to þer dede þe treuth defendis. ¶ Odyr godis worde clerely &
 strongely prechis & to odyr to preche in þer writtyng þa scheu.
 16 Odyr for god grete peiñce & wrechidnes in þis lyfe sofyrs. ¶ Odyr
 be þe gift of *contemplacion* only to god ar besy, & criste to lufe
 þame-self straitly þa set. ¶ Bot *with-oute* doute emang al a-stat^{is}
 þat ar in þe kyrk, *with* a speciall gift þa ioy þat ar becum con-
 20 *templatife*, in godis lufe now wer þa worþi singandly to Ioy. ¶ if
 any man truly both lifys myght gett, þat is to say *contemplatyfe* &
 actife, & þame keep and fulfyll, he wer full greet, þat he bodily
 seruys myght fulfyll & neuer-þe-les in hym-self fele heuenly sounde
 24 And in to Ioy of heuynly lufe syngandly he wer multyn. I wot
 not if euer any deedly man had þis; / to me *impossibil* it semys þat
 both to gidyr be. / Criste truly in þis party emonge men is nott to
 be now[m]byrd, nor his blyst modyr emong wymmen. ¶ Criste
 28 truly had no scrithyng þoghtis, & *contemplatife* he was not in comon
 maner als saynt^{is} in þis lyf ar *contemplatife*; hym nedyd not treuly
 labyr als vs nedis, for fro þe begynnynge of his *consaueing* he sawe
 gude. ¶ No meruayl, be grete exercise of gostely wark^{is}, in-to vs
 32 cums a sowndly Ioy, & sownd swettist we take fro heuyn, And so
 forward in rest we desire to stand, þat *with* greet swetnes we may
 Ioy. / He, þerfore, actife life þat sarifis wele, to *contemplatif* lyfe he
 is besy to go vp. Qwho truly with gift of heuenly *contemplacioñ* in
 36 maner forsayd is raysyd, to Actif cums not down, bot if *parauntyr*
 he be compellyd, *gouernans* to take of *eristin*—þat seldom or neuer
 I trow has happynd. ¶ Odir treuly *contemplatife* to þat wellle may
 be chosyn, for les *with* heet of lufe þai ar taght. ¶ Les sayntis for-
 40 soth to offys of *prelacy* sum tyme ar more abil þen gretter, for about

In Solomon's
 chariot, the
 pillars are
 silver, and
 the bottom
 gold (*Sol.*
Song, iii. 10).

Contem-
 plative men are
 the gold.
 [Fol. XX. a.]

Every man is
 given what
 best suits his
 state.

Some are
 martyrs;
 some preach;

some contem-
 plate God,

and these joy
 in His love.

Christ had
 no erring
 thoughts;
 He was not
 contempla-
 tive after the
 manner of
 this world's
 saints.

He that lives
 well his
 active life is
 taking steps
 towards the
 contempla-
 tive life.

vtward^l besines more acordingly þa sal behaue þam-selſe, þat in
inward^l desirs *parfitly* myȝt not rest.

That birnyng of lufe, vis & syns purgis; & of þe
tokyns of trew frenschipe. [Cap. XXIII.] 4

The burning
of love purges
all vices, it
will not per-
mit deadly
sin;

whilst the
true lover is
borne to-
wards God,
all things
that cut him
off from God
displease
him.

[Fol. XX. b.]

Byrnyng of lufe, in-to a sawl truly takyn, aȝ vicis *pourgis*; both
to mykiȝt & to lityȝt it avoydis, & beute of aȝ *vertues* it settis;
with deedly syn standis it neuer, & if it do *with* veniaȝ, bot neuer-
þe-les so byrmand may be þe meuyng^t & desyre of lufe in god, þat 8
also al veniaȝ synns it wastis, also *with*-oute þingis in dede of þe
same syns veniaȝ; for whilst^t þe trew lufar in-to god wiȝ strong and
feruent^t desyre is borne, aȝ þinge hym displesis þat fro þe sight of
god *with*-drawes. ¶ Qwhils he treuly in songly ioy is gladinde, 12
hys hart^t may not expres þat he heuynly felys. And þerfore for luf
he longis. /

Perfect life is
the casting
away of all
worldly bur-
dens, forsak-
ing of father,
mother, and
all posses-
sions for
Christ's sake,
and, after
bitter sorrows
and transient
business of
spiritual
matters,
to be carried
up to see
heaven's joy.

Parfyt men also, to life to cum neuer beris þat may be byrnyd,
for in þe hete of cristis¹ lufe is wastid al þer synnes. Bot þat no 16
man weyn in vayn him self *parfite* qwen he is not, ¶ Here he
qwhen þat a man has in hym self *perfeccioȝ*. ¶ Þis truly is lyfe of
parfyt: al charg^t of warldly erands to kest a-way, ffadyr and
modyr^t & aȝ þi gudis, for crist to forsake; aȝ gudys passand, for 20
endles lyfe to despise; warldly desyres *with* longe labir to destroy;
lichery & aȝ vnlefuȝ meuyngis, as it is possibiȝ to refrene; in our
makers lufe onely to byrne, ¶ After bittir sorows & passand besynes
of gostely warkis, swetnes of heuenly *contemplacioȝ* to feel; & so, þat 24
I of men priuelegid^l speak, for Ioy of godis lufe in to gostly songis
or heuenly sound^l behaldandly for to be takyn, ¶ And in [in]warldly
rest, aȝ sturbelans put bak, swetely to byde, In so mykiȝ þat,
whilst to godis mane no þinge is lefuȝ vtward^l to wyrk, swetnes of 28
endles lyfe, in likyng songe, in myrth vn-mesurd^l, *with*-in is takyn to
sownd^l. ¶ No meruail þus slyke swetnes he saȝ haue in mynde als
Aungellis has in heuyn, þof aȝ not so mikyȝ. ¶ On þis wyes
sothely is mane made *parfyt*, & with fyer to be purgyd^l hym saȝ 32
not neyd aftyr þis lyfe / qwhome byrmandly in flesche beand^l fyre
byrnys of þe holy goost. ¶ And ȝit þis *parfyte* lufe makis not^t a
man ay not to syn, bot þat syn in hym not last^t, bot sone *with* fyer
of lufe it be wastid. ¶ Slyke lufars truly of Ihesu crist, þare *prayers* 36
says not like odyr rightwysmen, for, sett^t in rightwis mynde &

In his mind
shall be such
sweetness as
belongs to
the Angels.
Perfect man
does not need
to be purged
with fire after
this life.
Perfect love
however does
not make a
man sinless,
but that the
sin does not
last.

¹ MS. tristis

rauschid *with cristis lufe* abown hym-self, he is takyn in-to
meruellus myrth, & sowne in to hym goodly scheed, als wer *with*
notis his prayers he singis, Also fro his mouth in melody offerand
 4 fro mans feling hyd, to god, And him is full bryght. ¶ Strenght
 truly & gostely vertew in hym heynes of þe flesh into so myki
 now has ouercom, þat he in criste ay may be glad, qwhos hart in-to
 fyer of lufe turnyd varelly felis heuenly heet, þat the gretnes of so
 8 byrnynge lufe vnnep he may bere *with lyfe*; bot þe gudenes of
 god hym kepis to tyme ordand, þe whilk hym gaf þat he so mikey
 miȝt lufe, & truly say 'for lufe I longe'; Als seraphym byrnyd he
 byrnys & lufis, he syngis & Ioy, he lufis & warmis; & þe more
 12 plesand he is, þe hattar in lufe þat he byrnis; ¶ not onely deed he
 dredis not, bot vnto dy he is glad *with þe apostiH*: '*Mihi inquit*
cristus viuere vita est, & mori gaudium,' / þat is to say: 'Criste to
 me is lyff; & to dye, greet ioy,' &c.

Such a lover,
 carried above
 himself, is
 lifted up into
 wondrous
 joy.

Spiritual
 power has
 now so far
 overcome the
 burden of the
 flesh that he
 may ever
 rejoice in
 Christ.

Like the
 seraphim he
 sings, joys,
 and loves.
 He fears not
 death, but is
 glad to die.
 Christ is my
 love, and
 great joy to
 die.

16 þat *parfite lufe*, *with gode* no þinge mengis, & qwy;
 & þat it is needful to lufe; and of þe blyndnes of
 fleschly lufe. [Cap. XXIV.]

¶ If we *parfitly* forsake filthes of syns & vis of þis warld, noþing
 20 bot god we lufe. In our neghbur, qwhat lufe we bot god,
 qwhen we not bot for god, and in god, hym wiH lufe. ¶ How suld
 god truly be aH in aH, in mane, if any þing wer besyde his lufe? no
 man truly has Ioy, bot of þe gude he lufis. / þe more þerfore þat
 24 man god lufis, þe more plenteusly (no meruayH) in hym he sal Ioy:
 ¶ ffor þe more besily & feruently any þinge we desire, þe more
 hartly it gettyn we Ioy. þerfore truly has a man Ioy for he has
 gode, ¶ and god truly is þat Ioy; þe whilk forsothe none of þame
 28 has, þat any þinge besyd god, sekis. If I truly for my-self any
 þinge desyre, & my gode of þat desire I set nott end, sikyr it is of
 my-self I haue made a traytur, & of þe gilt hyd opynly I am
 scheuyd. God truly on þat wyys wiH be lufyd, þat no man *with*
 32 hym in his lufe be mengyd: ffor if þou þi hert deuidys & dredis
 not a nodyr þinge *with* hym to lufe, *with* oute dowe knowe weH of
 god þi luf forsakyn, þe whilk a part of lufe vochtis not safe forto
 behald; / AH hole truly or noȝt he takys, ffor hole he þe gayn
 36 boght. þi body forsoth & þi saule, in þe syn of þi Fadyr Adame was
 dampned: Qwharfor god into þe maydyns body is cume downe, &
 man be-cum, þe pris has gyfyn of þi delyuerans, þat nott onely þi

[Fol. XXI. a.]

If we alto-
 gether for-
 sake the fil-
 thes of sins
 and vice of this
 world, we
 love nothing
 but God.

A man has
 no joy except
 what arises
 from the
 good he loves,
 therefore the
 more he loves
 God the more
 shall he re-
 joice in Him.
 No man has
 this joy if he
 seek any-
 thing beside
 God.

God will be
 loved in such
 a way that
 no man shall
 have share
 in that love.

All or no-
 thing He
 takes, for He
 redeemed
 thee wholly,
 body and
 soul; in thee

was thy
father
Adam's sin
judged.
If thou wilt
enter into the
kingdom lost
and repur-
chased with
Christ's
blood, keep
God's com-
mandments,
and in this
life love with
whole and
perfect heart.

No reason-
able soul can
be without
love in this
life.

Nothing that
is loved may
be loved but
for the good-
ness it has or
seems to
have.

No man for-
gets his soul
more dam-
nably than he
that sets his
eye on woman
for lechery.

[Fol. XXI. b.]

He conceived
filth, there-
fore shall
wickedness
rightly be
brought
forth.

He who has
wilfully de-
spised God,
shall, after
this life, be
damned by
the judgment
of God.

sauH fro þe fendis power he suld delyuir, bot also þi body with þi
sauH, in þe ende of þe warld, he myght make blissyd. þe com-
amentis þerfore þou has of lyfe euerlastyng; if þou wilt entyr to
þe kyngdome lost & eft reparayld with cristis blode, þe behouys 4
god's comamentis to kepe; And truly als þou desyrs aftyr þi deed
to ascend into IoyfuH & parfite, so þe behouys haue mynde in þis
lyfe with hole & parfyte hart good to lufe. Ellis als þou now art
not to god's lufe gifyn, so þen not parfyte Ioy, bot endeles tour- 8
ment þou saH hafe. ffor truly qwhils þou with hole lufe & mynde
to þi makar takis not hede, some creature sothely of god more þen
is honest or leefuH to lufe þou art preuyd. It may not be a saule
resonabyH with-outen lufe quyls it is in þis life: qwharfore þe lufe 12
þerof is þe fotte of þe saule with whilk aftyr þis pilgrimage to good
or þe fende it is borne, þat to hyme it may be sogett to qwhos wilt
here it seruyd. No þinge truly may be lufyd, bot for gudeness þat
it has or ellis semys þat it has, þat is lufyd. Herefore truly it is þat 16
lufers of bodily beute or warldly riches als wer be wychcraft ar
begilyd; for in þam is not þe lust þe whilk we þink we feyH or see,
nor Ioy þat is fenyd, nor þe name þat we giff itt. No man þerfore
more dampnabyH his sauH forgettis, þen he þat is ee on woman settis 20
for lichery; qwhilst truly syght of ee þe sauH kyndils, of þinge seen
onone þoght entyrs, & in hart gendyr desyre, & filys þe inward
beute. Qwharfor sodanly with byrnyng of a noyus fyre it is
vmbelappid & blyndyd, þat þe sentens of þe straytt Iuge it may 24
not se. And þus þe sauH takyn fro heuenly syght with ih lufe &
vnclene, tokyns of his errour vtward styntis not to schew, And bot
if he may brynge forth fylth þat is consauyd, of his prosperite he
mystristis. / Fylth forsoth he consauyd, þat is to say, wykkyd desire; 28
qwharfore worþely saH wickydnes be forth broght, for þe sonar
scrithis þe sauH to slipyre luste, Als he takis no heed of þe greet
parreH in qwilke he errys. // þe domys of god also fro his face ar
with-drawn. Qwhils he truly in fleshly desirs begyns to lyke, in 32
to how greet a pytt of wrechidnes he cast hym self he seis not.
¶ Sothely þe dome of god is, þat qwho wilfully god despisyd in
dedely syn in casting down, vnwilfully after þis lyfe, god demand,
sal be dampnyd. ¶ He may not truly in tyme to cum fro paynes 36
of heH defend hym-self þat in þis lyfe sett dedely synnes, when he
myght, with his power wald not forsake and holly aH wykkidnes
hate.

Of þe stynk parreth & towchinge of lichery, and of þe
cursednes of couetys & vngudely gladnes.

[Cap. XXV.]

- 4 **Q**whils a man for pure luf of god & vertew & chastitee weddis
not, bot in chastite & in aray of aH vertew is besy to lyfe, to
hym-self^t doutles in heuyns gret name he gettis, for als he cesis not
here god to lufe, so in heuyn fro his praysynge he saH neuer cese.
- 8 Wedlake sothely in þe self is gude, bot when men for fullsillynge þer
luste, þam self strenys vndyr þe band of Matrimony, gude forsoth in
to iH þa turn; And qwherof þa weyn to profett^t þerof þa cese not to
be wars. ¶ Qwho so euer for þis entent^t lufys wedlake, for be it he
12 trowes be ryche, doutles þe bridyH of wantones he besys to lowse;
with lust & ryches flowand, ful mikiH he Ioyis slyke medicyn fone to
his slypyr flesch. // fforsoth frawarke men þer ar, þat þer wyffis for þer
bewte vnmanerly lufys; & þe sonnar þer bodily strenght is brokin,
16 þat þa to fulfiH þer bodily lust ar lowsyd. ¶ ffor þe more luste þai
haue, þe sonar þai fayH; & qwhilst þa haue prosperite, þa parisch;
and qwhils þa ar besy with lust to be feH, strenght of body &
mynde wrechidly þa loys. ¶ No þing^t sothely is more perlius,
20 fowler, more stynkand to man, þan to put hys mynde in womans
lufe & hir desyr als blistfuH rest. After þe deed soyn no meruayH
it waxis fouH, þat before he desid^t so grete blys with mikyH
angwys. ¶ Aftirwarke truly he knawes þat cowardly in slike lust
24 he has gone wrange, qwhen he perseyuys so schort^t lust^t & longe
dises. It is schewd þat he was strongly bun with a fouH bande of
febyl vanite. ¶ Bot for he to god with aH his hart wald^t not turn,
his wrechidnes he knew not to tyme he felt it. ¶ & þefore he feH
28 to þe pytt of bondage, for to þe seytt^t of ioy he behekt^t not. ¶ If o
droop truly of swetnes of endles lyfe he had felt, fleschly fayrnes
(þat is begiellyng^t & vayn grace) to hys mynde so sweet sulke neuer
aperyd^t. Bot alas, he takes no heed^t how stynkand^t & odius is his
32 wrechid^t lust in þe sight of god aHmyghty, And in hys consciens he
seis not hym-self begilyd^t. No man certan may be gifyn to vnclen-
nes of þe flesch, bot if he erre fro þe wayes of rightwysnes.
Qwhiles þe fyr truly of erthly lufe, mans mynde cesis not to
36 enslawm, no meruayl in it aH moysture of grace it wastis, And it
both voyd & dry makand, al-way hys hett encressis, & of þe fire of
couetys fyr of lichery kyndyls; And so þe thraH sauH masyd^t
meruelusly, no þing^t bot fleschly desires couetis, or Riches to encre;

He who from
pure love of
God, virtue
and chastity,
does not
marry, but
carefully lives
in all chastity,
gains a great
name in
heaven;
but he who
marries for
lust turns
good to ill.

There are,
forsooth,
froward men,
that love
their wives
unmanerly
for their
beauty.
While they
are busy to
be fed with
lust, they
lose strength
of body and
mind.

If a man had
felt one drop
of the sweet-
ness of end-
less life,
fleshy fair-
ness would
never have
appeared so
sweet to his
mind.

[Fol. XXII.
a.]

The soul en-
slaved covets
nothing but
fleshy de-
sires, and
the increase
of riches.

He sees not
the pains he
is going to,
for he ob-
served not
God's com-
mandments.
When the
unhappy soul
shall pass
from the
body, it shall
know how
wretched it
was, though
when in the
flesh it
thought itself
guiltless and
happy.
In every-
thing, purity
of mind
rather than
of body is to
be observed.

True man,
joined to un-
true woman,
is near to
being turned
from the
truth.
Women loved
beyond mea-
sure, beguile
men's hearts.
Solomon
truly was
wise and
true to God
awhile, but
afterwards
from the
great love by
which he was
drawn to-
ward women,
he fell away
from God's
command-
ments.
Covetousness
is spiritual
fornication.

Let us there-
fore be heed-
ful to keep
our hearts
clean in the
sight of God
Almighty.

& in þam his end makand, alway laburs new þinge to gett: And þo paynes þat he gos to he seis nott, for godis wordes & his comamentis he chargyd not. And for he þis vtward Ioy onely desirs in in-wardly & vnsene blyndyd Als wer sytheles to fyre gois. ¶ And truly when 4 þe vnhappy sauH fro þe body saH pass', parfitye it saH know in þe schewynge how wrechið itt was, þe qwhilk trowed þe self qwhils it was in flesch, not only gittles, bot also happy. ¶ In ilk þinge þerfor, clennes of mynde more þen of body is to be chargyd; les 8 wyk certan it is, womans flesch with bare handes to touche, þen with wikkyð lust mynde to be filyð. If we truly wymmen toch, & in hart þinkis none yH, syn it aw not to be cald, þof aH be it temptaciõ of þe flesch sum tyme Ris; for man fallis not to il whills his 12 mynde in god is stedfast. ¶ Qwhils þe hart of þe toucher in dyuers desires is takyn, or in iH swetnes is bowyd, And sone for godis lufe & stedfastnes of vertew is refrenyd, knaw dowlles þat þat man syn of vnclennes in hym-self has, þof he be neuer so fare, not onely fro 16 wymmen bot also fro men. And forsoth if a trew man with an vntrew woman be Iunyð, / ful nere it is þat his mynde to vntrewth be turnyð. Of wymmen truly þe maner is, þat qwhen þa feil þame-self of men lufyð out of mesur, be chirissynge flatirry 20 mens hartis be-gilis, & to þo þingis þat þair wikkyð wyH stirryd þa draw, þe qwhilk before be opyn speche þa assayd. ¶ Salamon sothly was wys & trew to god a qwhiH, / bot aftirward for to mykiH lufe be qwhilk to wymmen he drew, fro stedfastnes & godis com- 24 amentis fowlyst he failyð, more worpi greusly to be smittyn þat he, in grete wysdome sett, of a fond woman—hym self suffryð to be ouercumne. No man hym-self þerfor flatyr, no man of hym self pre-sume to say 'I am sikyr, I drede not, þe warld may not begyH me,' 28 qwhilst þou herys of þe wisyst man vnwittiest dede. ¶ Gostely fornicacion also is Couetyse, for þe couetus hart, for lufe of penys, to fendis strumpetry hys bosum opyns. Qwhen god, as verray spouse, before þe lufe of mone was lufyð / & aftirward be vnclene 32 lufe he is forsakynn & wickyð woars resauyð, qwhat ellis bot fornicaciõ is doyne and ydolatry? ¶ Be we þerfore besy, our hartis in þe sight off god aH-myghty to kepe clene, And venemus delectacions to distroy; and if any þinge in hart be freelnes ha bene done, be-for 36 god now no þing bot parfitynes now be schewd. ¶ Sum tyme truly to sum men for mikiH myrth we ar hatyð, Sum tyme in wordys & laghtyr we Ioy; And þof aH þis & slike mo befor god may be doyn with clene saule, be-for men, neuer-þe-les, we knaw wele it is iH 40

takyn & expownd; & *perfore* maner is to be hade, & þat we wyesly
 kepe vs qwher we trow we may oght doo þat is lyke yH. ¶ To
seruandis of crist, to god to be nere is guyk, for in desire of hym,
 4 heet of þe fyre of þe holy goste þa take, & swetnes of lufe endles
 with swettyst sound of heuyn honily lyke þa synge. Qwharefore /
 ‘*melliflui facti sunt celi,*’ þat is to say : heuyns ar made sweett als
 hony, þat is to mene, sayntis, þat so byrmandly criste has louyd,
 8 knawand þat he for þame so mikil has suffryd. Qwhils þe mynde
 truly of sayntis, to lufe endles, vnabyH to be lowsyk, is knyttyk,
 and swetnes of heuenly lyfe, þof aH it wer als rauyschyd, with
 melody before felt as wer in þat is gladynd.

We must take
 care to keep
 ourselves
 where we
 think we can
 do no ill.
 It is good for
 Christ's ser-
 vants to be
 near God.
 Heavens are
 made sweet
 as honey,
 whilst saints'
 minds are
 knitted firmly
 to endless
 love.

12 Of *parfite* lufe, & qwhat aw to be had to gostly Ioy,
 & o lufe & correccion. [Cap. XXVI.]

Excellens of mede standis in gretnes of lufe, so þat a lufer byrne
 with fyer euer byrnyng, & in þe self with heuenly swetnes

16 fulfillyd. ¶ He treuly þat most lufys, hiest in heuen sal be
 sett. ¶ Þis lufe truly is in hart, & þe more it lufys god, þe more
 ioy in it self it felys. ¶ Þai err *perfore*, þat trowes he lufe als
 mikyH, þat bot seldum & schortly has þe Ioy of lufe / als he þat aH

He who loves
 most shall be
 set highest
 in heaven.
 The more the
 heart's love
 desires God,
 the more joy
 it feels in
 itself.

20 day as wer with swetnes of luf is fed. Sum truly with difficulte
 lufis, & sum with ese; bot godis lufe þe blissyd ar [is] þat it be
 lyght; þe lightar þe hartyar / þat qwhikkar þe swetter, þe swettar
 þe more. ¶ More truly it is in restars þen laborars; *perfore* þa þat

They are
 wrong who
 say a man,
 who seldom
 has the joy
 of love, loves
 as much as
 he who is fed
 with love's
 sweetness
 all day.
 They that
 rest continu-
 ally, and fer-
 vently love,
 are higher
 than they
 that only
 sometimes
 rest.

24 continually rest & feruently lufys, ar hyar þen þa þat sum tyme to
 rest, sum tyme to *oper* occupacion takes heed. ¶ No þinge truly is
 better þen lufe, no þing swetter þen holy charite. ¶ To be lufyd

He can not
 be glad that
 could not
 burn with
 love.

truly, & to lufe, is a swete chawnge, þe likyng of aH mans life &
 28 awngels & godis, And als þe mede of aH blistnes. ¶ If þou *perfore*
 desires be lufyd, lufe, for lufe gayn-zeldis þe self. ¶ Of gude luf

Therefore no
 man is more
 blessed than
 he who is
 carried be-
 yond himself
 by the power
 of love.

no man has lost. He sothely can not be glad þat in lufe couth not
 byrn. *perfore* neuer man is more blissyd þen he þat with-oute
 32 hym-self be myght of lufe is borne, & be þe gretnes of godis lufe
 with-in hym-self he takis a soundyng swetnes of praysinge euer-

lastyng. Bot to euery man þis happyns not onone, bot qwhen a
 man to god turned hym-self meruelusly vsis, & aH desyre of worldly
 36 vanite has cast a-way, þen god scheddys in þat vnspokynn loueyng
 to his lufars. ¶ Myude truly to clennes disposyd, of gude takes

A mind disposed to purity thinks only of the good.

If a man would forsake the world altogether, so that he desire to die for heavenly joy, unless his mind be fully knit to Christ, thinking continually of nothing, desiring nothing but Christ's love; he shall not sing in spiritual song and praise.

[Fol. XXIII. a.]

He defies the law of man's fellowship who honours not the community in his neighbour. Many men wander from the love of God because they do not try to love their brother as they are bound.

poght of lufe endles, poght sothely clene in to gostely song's risis. Clerenes certan of hart, heuenly sound is worpi haue. And þat god's lovyng byde in gostely ioy, þe sawh with god's fyre is warmyd, & with fuH meruellus likyng gladynd. ¶ Bot and a 4 man þe worlð forsake parfityly, and to prayer, wakyng & fastinge bisily take hede, & þat he haue clenness of conscience, so þat he desire to dy for heuenly ioy, to be dissoluyd & be with criste; o les þen his mynde to criste fully be knytt, & þat he last in certayn 8 desyres & lufly, þe qwhylyk he menys in entent with-oute end, þe qwhilk poghtis qwher-euer he be sitting or goyng, with-owt cessyng in hym-self he pink's, no þinge desireand bot crist's lufe, ellys sothely heuenly sounde he tak's nott, nor in gostely songe 12 Ihesu, nor his prayyng he saH not synge in mynde or mouth. ¶ Pryde for sothe many distroys, qwhen þai trow þai haue oght done þat odyr ha not, onone þame-self beris before odyr, & þai þat ar þam-self bettyr þai put behynd. ¶ Bot know it wele, he can not 16 lufe hym-self, þat comon kynde in his broþer presumys to despis, ffor he to his awn condicioñ dos wrong, þat his right in a nodyr knowys nott; þe lawe of mans felischyp he filys þat comoute of kynde in his neghbur wyrshipis not. In þis many men err fro 20 god's lufe nor to his lufe þai can not cume, ffor þer brodyr as þai ar bun þa study not to lufe. ¶ And sothely þe synar awdyr þa leef incorrect, or if correc or snyb þe synnar, with so grete scharpnys & ferisnes þai speke þat oft be þer wordes þai ar made wars þen þai ar 24 þat þai snyb. ¶ þa suld truly with meyknes spek, þat be swete wordys þai myzt wynn / þat scharp correcyng wald make wars.

Of syghyng's, desyre & mekenes of a parfite lufar; & of þe differens of wardly lufe & godly; & als of 28 meditacioñ. [Cap. XXVII.]

¹ Uoys of a longyng sawle with lufe endles beris lyknes of þe sekar of hys makar sayand: '*Osculetur me osculo oris sui*,' þat is to say: 'þe godhede myght glad me with knittyng me to his 32 sone.' þer-for truly for luf I longe; for qwom I lufe in hys faynes, to se with aH mynde I desyre. Emonge truly in labore and stryff of my pilgremage, with swetnes of his lufe I beseke he me make glad; And vnto tyme my lemman clerely I may se, hys fuH swete 36

I truly long for love, for with all my mind I desire Him, whom I love in His fairness. I beseech Him to give me joy.

¹ Vox languentis anime amore eterno ac speciem querentis sui conditoris personat Osculetur.

- name in my mynde w^{ith} behaldyn Ioyand I saH pinke. ¶ And no
meruayH þerof he in þis lyfe be glad þat euer has lust desyrs of his
makar to fulfyH. / No þinge is meriar þen Ihesu to syng, No þinge
4 more lykanH þen Ihesu to here. ¶ Herynge truly þe mynde
myrthis, & songe it vp listis. ¶ And truly qwhilst þis I want, als
wer w^{ith} hongyr or thyrst syghing & heuy, my-self me þingH for-
sakyn. ¶ fforsoth, when I, halsyng of my lufe & kyssyng feyH,
8 Als wer w^{ith} likyng vntold I flow, qwhome trw lufars only, [for]
lufe of his vmesurH gudenes, aH þing settis before. ¶ Cumand
þerfore in to me, cum parfyte lufe in schedanH; My hart also he
refresch gifand continuance; warme he me, also makand fatt, aH
12 letingis of lufe a-way puttand. ¶ Qwo þen saH say þat he sukt
faH to stykand vnclemnes of flesch qwhome criste has vochyd saff
to fulfyH w^{ith} swetnes of heuenly behaldyng? þerfore now for-
ward it is songne: ‘*Letabimur in te memores vberum tuorum super*
16 *vinum.*’ Als qwo say: to þe worschip & Ioy we desire, In þi gladnes
we ar mery, lust and riches of worldly vanite forsakyn, þe qwhilk
þer lufers so begiles, þat þe noy þa suffyr þa knaw itt not. ¶ And
þof aH we may not 3it se þi fas, neuer-pe-les so hoot we desire
20 þat [if] we sukt euer lyfe, odyr lufe þerof we seek none. ¶ ffor þe
lenger we lyfe þe hettar we þe desyre, / And more Ioy in þi lufe we
feyH & paynfully to þe we hy / for to þi lufars noyus þing pass &
myrth in gostlynes fylus. / þat sawl truly, gude Ihesu, þe lufys þat
24 rather wald cheis horribilH deed to suffyr þen to any syn consent.
¶ Nor he sothely parfityly criste lufys not þat any bot criste
dredis, qwils to godis lufers aH þinge turnys to gude. Parfite lufe
ouercomys payn & also thretis, for it felis no dreyd of creature; AH
28 pryde itt puttis a-way & meykly to ilk þinge itt gyfis stede—
qwharof it is sayd: ‘*Recti diligunt te,*’ þat is: Rightwis men lufe
þe. ¶ Rightwes ar meyk, truly lufand, no þinge forgettand; ¶ And
þof þai stand in he perfeccion, meyklyest þa behaue þame in mynde
32 & deyed. And so ilk trw lufar in hym-self may say: “Ilk man
me passis in worldis despisyng & hate of synne, in desyre of þe
heuenly kyngdom, in swetnes & heet of cristis lufe, & brodirly
charite; sum florysch in vertu, sum schynes in mirakils, sum ar
36 rasyd w^{ith} gift of heuenly behaldyng, and sum sekis preuetys of
scripture. þe worthy lyfe of so many qwhen I behald, als right
noz me þink, I am emange aH oþer lawest.” ¶ Rightwes þerfore
fleys fuH fast aH erthly cumberans, onely drawand to euerlastyng
40 loys, gretely þa fayH in desire of aH temporall þingis and in godis

Nothing is
merrier than
to sing to
Jesus; no-
thing more
pleasing than
to hear Jesus.

Forsooth,
when I feel
the impor-
tunity of my
love, I over-
flow with an
inexplicable
longing.
May He re-
fresh my
heart, may
He warm me,
putting aside
all obstacles
to love.

We desire to
worship
Thee; we are
happy in Thy
gladness.
Though we
may not yet
see Thy face,
nevertheless
so hotly do
we desire,
that, if we
should live
for ever, we
should seek
no other love.

[Fol. XXIII.
b.]

He loves not
Christ per-
fectly who
dreads any
but Christ.

Righteous
men are
meek, truly
loving, for-
getting no-
thing,
think all sur-
pass them in
hating the
world,

and in spirit-
ual greatness.
The right-
eous flee all
earthly en-
cumbrance,
only drawing
towards ever-
lasting joys,

lufe with a hy list^t þai ryse. And worthily it is sayd þa lufe god,
 for in right^t way & playn in schynynge charite goand^t, no þingis
 bot criste þa sauyr or seke. ¶ To qwhos contraris it is sayd be þe
 salm : ‘*Obscurentur oculi eorum ne videant, & dorsum eorum semper*
in curua,’ þat is to say : þer cyn be dyme þat þai se not, & þer bak^t
 alway þou bow, so þat^t to erthly onely þai take hede, euerlastand^t
 putand be-hynde. ¶ & þerfor godis wreth^t on þame is sched^t, &
 rightwys venicians, with grete ferisnes of *turmetis* vmbelappynge. 8
 ¶ Rightwes forsoyth with-oute eessyng^t to Ioy of godis sight, aH
 fenydnes put bak^t, with hart^t, mouth & deed þai tent, & not to lufe
 voyde vanite þai bow, þat þai fro þe payth of rightwysnes in þer
 pilgrimage be sturbyld^t. ¶ þerfore he þat criste desirs to plesse, for 12
 guyd^t no yH agayne eristis with no þinge wiH do. ¶ fful horribiH it
 is þe fyer of heH to go into ; More is to hate in synn to wil haue
 lust, for qwhilk^t he may criste loys for euer-more. ¶ A sawl
 forsoth partyd fro warldly wys & fro *venumus* swetnes of þe flesch 16
 sondyrd^t, gyfyn to heuenly desyrs, als wer rauschyd^t a meruelus
 myrth vsys, for now gladnes of þe lemmanus lufe it felys, þat clerly
 ar it may behald^t & more lykandly desyr : ¶ Also in þis tyme þe
 mouth of þe spows & his swettyst^t kysyng^t it askis, with uoys 20
 sayand^t : ¶ “AH erthly to me ar yrksome, my lemman lufe I feyH,
 moystur I taste of meruelus comforth, & þat swetnes besily I
 zerne ; lufe makes me hardy hym to caH þat I best lufe, / þat I fro
 hym put far be temptaciō fayH not, he me comforthand^t & filland^t 24
 myzt^t kys me with kyssyng^t of hys mouth. ¶ þe more truly fro
 erthly boghtis I am lyft^t, þe more I feyH swetnes desyrd^t ; þe more
 fleschly desyrs ar slokynde, þe trular euerlastyng^t ar kyndyld^t. I
 beseke he kys me with swetnes of his lufe refreschyng^t, with 28
 kysyng^t of his mouth me straitly halsyng^t, þat I fayl not, & gras
 in puttyng^t þat I may besily in lufe grow. Als childyr with mylk
 of pappis ar norischyd, so chosyn sawlis byrnuand^t in luffe with
 heuenly likyng^t is feed, be thee qwhilk to þe syght^t of clerenes 32
 euerlastyng^t þai saH be broght^t. þe likyngis truly of cristis lufe ar
 swettar þen aH þe likyngis of þis warld^t & fleschly sauour. ¶ ffor-
 soth aH ymaginaciō of fleschly lustis, / al plente of warldly ryches
 in comparison of þe lest swetnes þat of god into a chosyn saH is 36
 sched^t, is bot wrechidnes and abhominaciō. ¶ Als greet^t differens
 as is be-twix hyest plente of warldly riches and grettest^t nede of
 warldly pouerte, more differens with-owtin end^t is be-twix swetnes
 of þi lufe, my god, & lust of warldly Ioy þat fleschly men desyre & 40

and seek but
Christ.
But for the
opposite class

their eyes are
dim, and they
heed not
things ever-
lasting.

Dreadful is it
to go to the
fire of hell,
but sinful
hate and lust
are worse, as
Christ may be
lost for
ever through
them.

A soul parted
from the
earthly-wise
enjoys won-
drous happi-
ness, crying,
all things
earthly are
burdensome,
Dear Love.

Love makes
me bold to
call on Him I
love best.

I beseech
Him to kiss
me.

[Fol. XXIV.
a.]

As children
are fed with
milk, so
chosen souls
burning
with heav-
enly love are
fed, and shall
be brought
to sight of
everlasting
brightness.

Great as is
the difference
between
superfluity
and dire need
of earthly
things,
even greater

go aboute & in þe whilk þai only Ioy. ffor noght of þi Ioy þai
 feyH, In whom allone þai suld be gladd. Gostly gyftis truly a
 deuoute sawle dressis byrmandly to lufe, swetely to þink, hely
 4 behald, deuoutly pray, worthely prais, Ihesu onely desyre, / þe
 mynde fro filth of syns to wayche, fleshly desyrs to slokyn,
 woundys & cristis cros in mynde to paynte, And *with* an vnwery
 desyre vnto þe sight of þe most glorius clerenes dissyryngly syght.
 8 ¶ Slyke ar þe vntementis *precious with* qwhyk a halowd sawle *with*
 godis lufe is best A-noynt & made fayre.

is the differ-
 ence between
 Thy love, my
 God, and
 the lust of
 worldly joy.

Of trew mekenes & aduersite, ensaumpyH of sayntis ;
 & of þe maner of gostely profetynge, & of cristie
 12 passyone þinkyng. [Cap. XXVIII.]

Verray meyk, not *oper* mens synne, bot *per* awen þai behald, &
 not þair guyde dedis bot *oper* mens þai prays. ¶ Repruyd
 truly doys þe reuers, ffor rather *oper* mens syns þen *per* awen þai se,
 16 & in comparison *per* awen þai count for litiH syns or none, *per*
 guyd dedis, if any happyn, before aH *oper* þai prays, qwas gudeness
 to lestyn þai desyre, if þat þai may not fully destroy. ¶ Two
 þingis to here I haue bene heuy : On was qwhen me wrech, þat I
 20 onely despisyd, I knew be praysyd : ¶ A-*noþer*, when my neghbur
 þe qwhilk in god & for god I lufyd, I saw repruyd or *with*
 sclaunder bakbittyn. ¶ Neuer-þe-les þou þat þe warld forsakis &
 in pouerte art besy cristie to folow, be besy þi-self to know, for
 24 truly, if þou forsake dedis and desire of þe warld, þi self þu byndis
 for cristie gladly to suffyr warldly disese, & truly welth strongly to
 fle ; þis if þou forgettand take no hede to, fro cristis lufe þou goys
 begilyd. // ¶ Meruayl not *þerfore*, þose þou *with* dyuers & many
 28 temptacions be noyd ; ffor if þou stedfastly *with*-stand, swettar þou
 saH be & derrar befor god. / Haue in mynde þat god his *preuys* als
 gokk is *preuyd* be fyre. ¶ þai truly þat swetnes of cristis lufe þat
in-ward felys, gladly halsand tribulacion, wardly solas vtward þai
 32 seyke nott. ¶ þe swetnes truly in mynde truly crist lufand, is so
 mykyH þat, if the warldis Ioy wer gedyrd to-gidyr in o place, /
 leuer itt wer to ryn to wildynes þen loke *þeron* ons *with* ee. ¶ And
 no meruayl certayn, ffor aH wardly chere to it semys rather heuynes
 36 þen comfort. þe sawl sothely may not be fed *with* vayn Ioy þat
 is wonte *with* Ioy of cristis lufe to be visityd ; qwhos hart fro hys
 lemman partis not, for soner he wald cheis to dy þen his maker

Meek men
 behold their
 own, not
 others' sins ;
 praise others'
 good deeds,
 not their
 own.

I have
 grieved to
 hear two
 things, one,
 when wretch-
 ed I, despised
 by myself,
 was praised ;
 another,
 when I heard
 my neighbour
 reproved or
 slandered.

Marvel not
 though thou
 be harassed
 with many
 and diuers
 temptations.
 They that feel
 the sweetness
 of Christ's
 love embrace
 tribulation.
 The sweet-
 ness in a
 mind that
 truly loves
 Christ is so
 great, that it
 would not
 wish to gaze
 on the world's
 joys.

[Fol. XXIV.
 b.]

That thou
mayest have
grace, follow
saints' lives,
that thou,
turned to
God's service,
mayest hope
to rise to
heaven.

They are
called lovers
of Christ that
accept the
adversity of
the world
and despise
prosperity,
and, dying,
these are
taken to
heaven.

I fled to the
wilderness,
not agreeing
with men, as
they hindered
me from joy.
I have found
sorrow, but
have ever
worshipped
our Lord's
name.

Let us keep
in mind the
crown of
endless joy.
He who for-
sakes all for
love of Jesus,
joyfully cries,
"I have
found what
my soul
loves."

If thy heart's
eye is over-
joyed in
prayer to see
heavenly
things, then
thy soul is
nearly per-
fected in
Christ's love.

offend. ¶ And þat þou þis grace may haue, ensaumpyH of for-
pinkand, þer synnes keyp in þi mynde, / & sayntis lyvis be besy to
felow, þat þou a synner, ȝit to godis seruys turnyð, be synners
raisyd to heuyn may ryse to hoipe, & be ransakyng of rightwys 4
mens lyfis fro aH pryde þi self refreyn. ¶ Be mynde truly of a
holyar þing þe holy mans mynde [is] mekyd. ffor qwhos lyfe euer
þou fyndis writyn or heris told, alway þou trist it with-out com-
parison bettyr þen pin. Slike truly ar cald cristis lufars þat for his 8
name scharp aduersyte of þe warld takis, prosperite & vaynglory
despisys, with despisyngis, repreuys & schlaundrys þai ar fulfillyð, &
in þer praisynge þai ar ponyschyd; þe qwhilk for gude solitary
lyfis in þis warld, dyand to company of aungellis ar takyn in 12
heuyn. ¶ Truly I fled in to wildyrnes, for with men I myght not
accorde, for sikirly fro Ioy þai lett me oft, & because I dyd not as
þai dyð, errour & indignacion þai put to me, & þerfor tribulaciõ &
sorow I haue fun, bot our lordys name I ay ha worschippyð. þat 16
we þerfore in temptacion fayl not, stody we for aH ertlyly couetys
to be wery, þe croune of endles Ioy bisily in mynde to keyp, þat we
fun wakanð þe blys behestyd may resayue. ¶ Emonge also vse we
slike rewle þat fleschly desire groundly ma be restrenyd, warldly 20
couetis þe hart wisly forsake, so þat þe body in godis seruys stabiH
& stronge alway mow stand. ¶ He truly þat for Ihesu lufe aH
þinge forsakis, & wiH of hauyng leuys, & stedfast abydes & pro-
fetand with Ioy says: "I haue fun þat my sawle lufys." ¶ Criste 24
truly in hart is fun qwhen heet of endles lufe in itt is felt, þe
qwhilk couetis to be soght with-uten fenyng. ¶ Criste certan
lightis in a sawle in honily swetnes & gostly songe, so þat he þis
ioy þat has baldlye may say "my lufe I ha fun." Qwho so euer 28
truly, qwhils he prays, his mynde seys hy raisyd, ȝa abown þis
bodily heuyn lyft, if he fayH not, bot more alway & more desires
euerlastyng pingis to sauour. Mirily þerfore itt may abyde cristis
meyknes, for with-in few ȝeris to behald glorius pingis it self it saH 32
feyH rausychyd. ¶ Qwharfore with meyk hart profetand in profett
to tyme it cum to felischyp of euerlastyng rest it sal not cese.
¶ If þe ee of þi hart in prayer heuenly pingis to behald be
rausychyd, þen is full nere þat þi saule, ertlyly pingis passand, in 36
cristis lufe be made parfyte. ¶ He sothely þat prayng heuenly to
be-hald ȝit is not raisyd, to pray discretly & wake, cese not to
tyme he perseyfe hyar loys, so þat he in þe ertly lygand with greuys
& dises be despisyd. ¶ *'Egredimini filie syon & videte regem* 40

salomonem in diademate' // þat is to say: "go forth 3e sawlys
renwd, & vnderstand criste truly putt to deeth for 3our heeth; [Fol. XXV.
a.]

behold in hym & 3e saH see his godly hede *with þornes crownyd*,
4 his face be-spittyd, hys fuH fayr eyn be payns wan, hys bak'
scourgyd, his breste hurtt, hys worþi handis þirlyd, hys swetyst
syde *with a spere woundyd*, hys feytt þorow naylyd, & woundis
sett þorow al hys soft flesch, Als it is writtyn: fro þe sool of þe
8 foyt to þe crowne of þe heed in hym is no hele. ¶ Go forth þerfore
fro 3our vnleful desyrs & see what crist for 3ow has suffyrd, þat
syns playnly be outcast And to byrnyng of lufe 3our hartis be
taght."

Look upon
Him, ye shall
see His Godly
head crowned
with thornes,
and Him
suffering
greatly,
as it is writ-
ten, "from
the sole of
His feet to
the crown of
His head is
no health in
Him."

12 þat a trew lufar worldly þingis despisyys & heuenly
desyrs; and of pride to be hatyd, & meknes to be
halsed.
[Cap. XXIX.]

Behald, þou wrechyd lityH man, how in lykyng off fleschly
16 lust of endles dampnacion cruele slepis. To þaim þerfore þe
aw to gaynstand, þat þo þingis þat criste desyres ar besy to destroy,
þat is to say *vertew*. ¶ þi hart truly desyr of alkyns passyng

20 mynde *with cristis spirytt* byrnanð onely *with lufe* off endles þingis
is feed & in a IoyfuH songe is gladdynd. ¶ If þe swetnes truly of
endles lufe in þi saule now be bidinge, *with-owtin* doute aH wan-
toned of fleschly wykydnes it destroys, & þe in criste delitand no

24 þinge bot criste it suffyrs feyH, for nowdyr þou fro hyme fallis nor
no þinge sweyt þou felys bot hym. / Parfyte forsoth when þai dy,
before god onone þai ar broght & sett in setys of blistfuH rest, for
þai see þat criste is god. ¶ þai truly þat crist begyn to lufe, after-

28 ward in grete Ioy of lufe & honily brynyngis, fuH lufely songis to
Ihesu crist to synge þai saH nott cese. Hym truly none erthly þinge
likys þat truly lufys criste, for be gretnes of lufe aH passand semys
fowle, *with fleschly eyn* bodily þingis ar seyn, bot *with clene hert*

32 & meyk heuenly þingis rightwes behald. þe qwhilk lyghtynd
with flawme of heuenly sight, fro þe byrdyn of syn þame-self felys
lowsyd & in wyH eft to syn þai cese. ¶ Qwhos hart turnyd in
fyre none erthly halsis in desyr, / bot alway is bisy hy þingis to

36 þirH. ¶ þai sikirly þat to holynes ar ordand, in begynnynge of þer
turnyng be goddis drede, synnes & wardly vanites forsakis, and þen

Thy heart
shall drive
out the desire
of all kinds
of passing
vanity, before
it may burn
with love of
Christ.

They that
begyn to love
Christ truly,
afterwards
burning with
love's sweet
joy, shall not
cease to sing
to Jesus.
Bodily things
are seen with
fleshy eyes,
but the right-
eous behold
heavenly
things with
clean heart
and meek.

Those or-
dained to
holiness,

beginning to
fear God, for-
sake sin, then
bring the
flesh under
penance, then
put love of
Christ before
all other
things.

[Fol. XXV.
b]

A true soul
longs for love,
and sets all
earthly things
at nought.

When the
mind is
kindled with
fire of the
Holy Ghost,
it is made
sweet with
the spring of
God's liking.
Pride and
heart-swell-
ings must be
eschewed.

It is great
abomination
that man
thinks to
make himself
great,
although
the highest
king has so
humbled
himself.

þer flesh þai sett' vnder strait penance, / afterward cristis lufe before
aH odyr sett, a likyng of heuenly swetnes feland, in deuocion of
mynde mykil þai profet': And so fro gre to gre þai pass & florischn
with gostely vertews, & so with grace made fayre at þe last þai cum 4
to parfytnes þat standys in hart, in worde, & deyed. Hym certayn
þat cristis lufe has swaloyd, it makys þame dede als wer to take þis
vtward þingis; it sauys þat vpward is, þat is aboun it sekis, &
noght þat is on erth. ¶ Mynde no meruayH syghand in desyre of 8
þe heuenly kyngdome, in lufe of þe spows grows, & of insched
gladnes Ioyand fro desyre of erthlye þinges þe self baris, and with
longyng of trew lufe fullyllyd, god to se in his fayrnes tentis with
aH his mynde. Qwharfore with flawme of his lufe lightynd, onely 12
in his desyre itt is bisy & no þinge bot hym it sekis. Qwhils a
trew sawH certan only presens of þe spouse byrnyngly desyrs, fro
aH wantones of vaynglory parfytely is kelyd. ¶ ffor lufe þerfore it
longis, for aH erthly þingis itt settis at noght, qwhils it so hyes to 16
endles Ieys. ¶ He þat in cristis lufe hym-self delitis, & his com-
forth continually desyres to haue, Mans solas onely couetis nott, bot
also with grete desire he fleis it als it wer reykt, þat hurtis his eyne.
¶ Als þe ayr of þe son-beme strikyn, & with schynnyng of his lyght, 20
aH to-gidyr is bot schynnyng, so a deuoutt mynde with fyer en-
flawmyd of cristis lufe, & with desyrs of heuenly Ioyes fulfild, / aH
semys bot lufe, for aH-to-gydir to a nodyr lyknes is turnyd, þe
substans abydeynge þof aH it be wondyrly myrthyd. ¶ ffor qwhen 24
þe mynde with fyr of þe holy gost is kyndlyd, fro aH ydilnes &
vnclennes it is baryd, & with þe spryng of godis likeyng it is made
swete, alway behaldand, neuer fayland, erthly þingis not seand or
itt with syght of þe lufer be glorified: ¶ AH pride truly vs behoues 28
eschewe & bolnyng of hert, for þis is þat sad men has castin to
grete wrechednes. ¶ Qwhat is more schamefuH, qwhat more worthy
to be ponyschyd? it is truly grete scorne & playn abhominacion þat
þe fowlest worme, þe warst synner, þe lawest of men, is abowt hym- 32
self on herth to make grete, for qwhome þe hiest kyng & lorde of
lordys has likyd so mikyH to meyk hym-self. ¶ If þou wilt cristen
meyknes clerely behald, of qwhat degre so euer þai bee, how mykeH
ryches or vertew so euer þow haue, in þe no mater of pride þou saH 36
fynde, bot þi-self despisyng & cause of meyknes. ¶ þou þat
synnars þerfor despisys, þi-self behald, for þi self wers þe odyr þou
makis, for truly god more displesis a ryghtwys prowde þen a synnar
meyk. ¶ Qwhen in þi mynde tru meknes is sett, qwhat so euyr 40

- pou weyl dos to þi makar louynge it^t is done, so þat vertu despisand
his worschip pou seyke, þat pou to vanite gifyn loys not þi meyd
euerlastynge. ¶ Thynk, on Ihesu, with hartis desire þi prayer to
4 hym pas, be not very hym euer to seyke, no þing^t pou charg^t bot^t
hym allone. ¶ Happy is þe ryche þat^t has slike possessyon; & þis
to haue þe warldis vanyte pou forsake: & he þi enmy sal ouercome
& þe to his kyngdom brynge. ¶ þe feynd saH be ouercomen þat
8 þe noys, þe flesh made sogett^t þat þe greuys, þe warld sal be
despisyd þat þe assays for to begieH if þi hert^t ces not crist^e lufe
to seyke. ¶ Man truly syt^tis not ydil þe whilk^t in mynde to crist
cryes þof aH þe tonge be stiH, for þe body [in] fleschly rest^t neuer
12 restis qwhils þe mynde heuenly þingis stint^tis not^t to desyre, nor
he is not ydyH þat euyr is gredy euerlastynge þingis to couett.
Thoghtis truly of crist^eis lufars in goynge vp ar swyft^t & in cours
acordynge, ¶ with þingis passynge þa wil not be bowde nor with
16 fleschly fylthis tyde, bot to ascend^t þa cese not^t to þa to heuyns
come. ¶ Qwhils þe body truly in crist^eis seruys is wery, of-tymes
þe spirit^t vp lyftand^t to heuenly refreschyng^t & god^eis contempla-
cione is takyn. He truly deuoutly þat prays, has not^t his hart^t
20 wauyrand in erthlye þingis, bot rayse^t to god in heuyns. He þat^t
desires to haue þat he prays, bisily¹ tak^tis heed qwhat he prays,
& þat he lufe hym þat he prayes, so þat wreche askand^t rewarde of
his lyfe be begilyd. ¶ Saynt^eis forsoth has so grett meyknes þat
24 þame þink^t þa can noght, & þame þink^t als qwho say þa doo nozt,
þame self þai caH lawest of aH & vnworpiest, 3a and wer þen þame
þat þai with repreuyng^t chastis; þis after god^eis commament^t rest in
þe lawest place; qwhos lawe sittynge no repreeff a-nens god tak^tis
28 bot worschip, / not vnthank, nor lofe of meyd, bot of worpi & grete
worschyp to þe qwhilk^t meyknes best disposys. ¶ Þis meyknes
truly to crist^e gifs louynge, to þe feynde noy, Ioy to godis pepuH,
Crist^eis seruand^t it mak^tis to lufe more byrnyngly, to sarif more
32 deuoutly, to prays more worthely, & mak^tis fuller of charite. ¶ þe
more þat a man mek^tis hym-self, þe more god^eis worschyp he raises
on heght^t. He truly þat in godd^eis lufe & his neghbur lastis, & zit
þink^tis hym-self vnworthiar & lawar þen odyr, be meyknes & knowleg^t
36 of hym self, // eumys of þe he Iuge he ouercums, lufe he conqwers,
& in endles Ioy he sal be resavyd^t qwhen he fro þis light passys.

Think on
Jesús.
Never weary
of seeking
Him.

The fiend
that harasses
thee shall be
overcome.

The man,
who in mind
cries out to
Christ, is not
idle.
[Pol. XXVI.
a.]

While the
body in
Christ's ser-
vice is weary,
often the
spirit and
mind are
raised to
heaven's
refreshing
and thoughts
of God.

Saints are so
meek that
they seem to
themselves
powerless,
and call
themselves
lowest and
most un-
worthy.

The meeker a
man is the
more he
raises God's
worship.

¹ MS. bisily bisily

Techyng of boystus & vntaght desireynge to lufe, and
of wymmen to be eschwyd. [Cap. XXX.]

A true soul,
the spouse of
Jesus, casts
out pride.

A trew sawle, spows of Ihesu criste, pride kest's owte, for deply
it lufys meyknes; vaynglory it vggis, for myrth euer-lastyng⁴
onely desyrand, criste it felowes; fleschly lykyng¹ & softnes it hates,
for be-foyr swetnes feland of euer lastyng hony, lufe of þe lufelyest
alway desyrs to feyH. ¶ EuyH wreth it has nott, for aH þinge to
suffyr for cristis lufe it is redy. ¶ To odyr it can nott haue enuy⁸
for schynynge with tru lofe with ilk mans profett & heyH it Ioyis.
No man truly es enuius bot if he be lityH in treuth & wenys he be
mikel, qwharfor agayns odyr, þat þai to hym be not lyke, sclaunderis
it rayses, Or if any odyr gretter, fayrar or strengar be cald in þe¹²
pepyH, onon he is heuy touchyd with venum of envy. Bot þat
vaynglory of slippanð praysynge þe sawle may not seyke, þe whilk
is bot a litiH kyndylð with heuynly behaldynge. Qwharby playnly
is scheuyd þat men þerfor has enuy, for þai of godis lufe þat¹⁶
is in ilk chosyn sawel þai ha not. Qwher any truly ar þat lufys
god, to þer felawes truly as to þaim self profett þai desyre. / In godis
lufe þerfore if þou wiH pass, al erthly praysynge þou hate. ¶ Mens
despisyng[s] & þer scornys for criste þou hals, & endles Ioy to gett²⁰
þi mynde þou strongly sprede. ¶ Rather cheis with repreuyd to feyl
in payne turment of fyre þen with þame comon in synne. He certan
þat lufys crist byrnyngly, & in Ioy of his lufe lustely syngand, lifys
sikyr, to hym more likand is to fast in fyre euerlastyng þen ons²⁴
dedely synne. / Forsoth slik sayntis þer ar, for in clenness þai lyff,
aH erthly þai despys, of heet and gostly gladnes Ioyand þa synge
þat before þai sayde, ¶ In cristis lufe þa byrn, to heuynly sightis þa
study, in gude werkis þai ar euer als mikyl as in þam is, with likynge²⁸
of euerlastyng lyfe þa felow, & zit to þame-self þa seme foulest, and
emange oðyr þame-self þai þink þe last & lawest. Be þou besy þer-
fore þat art boystus & vntaght, agayne þi gostly enmys strongly to
stand, & in þi hart none iH þoght þou suffyr rest, and agayns þe³²
fendis waytinge sett þi wisdom. ¶ Qwen an vneleyn ymaginacion
or þoȝt contrary to þe purpos of þi mynde withstandis þe, fayl þou
not, bot manly feght. ¶ Cry to criste with-outyn cessynge, to þou
be cled with godis armour. ¶ And if þou desyr þis warldis despisars³⁶
to folowe, þinke not what þou forsakis, bot qwhat þou despisis,
with qwhat desyr þi wiH to god þou offyrs, with how grete desyre
of lufe þi prayers þou presentis, with howe greet heyte of godis seinge

No man is
truly envious,
except he be
little in truth,
and think
himself great.
If any other
be called
greater than
he, he be-
comes sad
and touched
with the
venom of
envy.
Where any
are that truly
love God,
they desire
good for their
fellows as for
themselves.

[Fol. XXVI.
b.]

Be thou heed-
ful to with-
stand thy
ghostly
enemy.

When
unclean
thoughts
assail thee
fight man-
fully, cry to
Christ that
thou be clad
in God's
armour.

- pou longis to hym be ioynyd. If pou aȝ synne parfytely hate, / if pou desire no þinge þat passis, if þi sawȝ lese to be cheryd with erthly solas, If pou sauȝr heuynly to behald, & moste godis sune
- 4 pou desire, if pou manerly speke & wycesly, for he spekis not bot if he be made, qwhos spirit with hony of godis lufe & swetnes of Ihesu soynȝ is multyn. ¶ In þis, behald, & slike odyr vsyd sumtyme pou sal cum to perfeccion. ¶ Slike a despyar of þe warld no
- 8 meruayl gode appeuys. / þe saule truly þat boyth is sweyt be schynunge of consciens, & fayr be charite of endles lufe, cristis gardyn may be cald, for it clensyd fro syns florischys with vertew & with swetnes of he songe als wer with songis of byrdis it Ioys.
- 12 ¶ þerfore aȝ our mynde set we god to plesse & obey, hym to saryf & lufe, & in ilk gude deyð we do, to cum to god be we besy. ¶ Qwhat valew is it erthly to couet, or fleschly lufe to desire, & þer-of no þinge we maye haue bot þe Iugys wreth, þat is to say euer-lastynge
- 16 payne? ¶ fleschly lufe sothely stirs temptacion, & þe sawl blyndis, þat parfyte clennes it maye not haue, done synnes it hidys, & vnwycesly it kestis downe to new wykkednes, to aȝ curst lustis it enflawmys, aȝ rest of sawl it sturbyls, þat criste byrnyngly be not
- 20 lufyd it letis, And aȝ vertew before gettyn it wastis. þerfore he frely þat couetis criste to lufe, ee of his mynde to womans lufe lat it not loyke. ¶ Wymmen, if þai lufe men, þai ar fonde, for mesure þai can not kepe in lufynge, And truly qwhen þai ar lufyd þai priki
- 24 ful bittirly. ¶ On ee þai haue of waytynge, A-nodyr of trw sorow. qwhos lufe distractis þe wytt, peruertis & ouerturnes resone, wysdome of mynd to foly it channȝys, þe hart fro god it withdrawes, and to fendys þe sawl makis bonde. And forsoth he þat with
- 28 fleschly lufe, þof aȝ it be not with wiȝ þe lust to fulfyȝ, a woman behaldis, & fro vnlefuȝ meuyngis nor vnclene þoghtis kepis not hym-self vnfylȝ, bot oft-tymys hym-self in fylthis fylȝ & styunkand perauenture for to do wars hym-self he felis lykand. ¶ þe bewte
- 32 of wymmen truly many men begilis, be desire qwhar-of þe hartis also of ryghtwys sum tyme ar ouyr turned, so þat þa þat in spyrȝ began, in þe flesch þai ende. ¶ Be-war þerfore, in begynunge of þi gude conuersacioȝ, with womans fayrnes kepe pou no speche, so
- 36 þat þer of takyn þe venemus seyknys of lust þe fowlnes of mynde to profyr & fulfyȝ pou knowyngly desauyd and cowardly of þin enmys scomfett be drawen. ¶ file wycesly wymmen, & þi þoghtis alway fro þaim kepe far; for þof a woman be gude, ȝitt þe feynde prikand
- 40 & meuand, þe bewte also chirissand, for freilnes of flesch þi wil in

The soul that is sweet by the brightness of conscience, and fair by the charity of endless love, may be called Christ's garden. What virtue is it to covet things earthly, and desire fleshly love, from which we get nothing but the Judge's wrath and everlasting punishment? Fleshly love blinds the soul, hides committed sins, [Fol. XXVII. a.]

nota so that it hinders the burning love for Christ.

The beauty of women beguiles many,

and sometimes too the righteous are turned aside by it, beginning in spirit, ending in flesh.

If thou
wouldst ever
hold Christ's
love in thy
sight,
thou must
never be be-
guiled by
false cherish-
ing of a
woman.

þam ouermikyH may be delityd. ¶ Bot and þow cristis lufe *with-*
oute cessyngⁱ wold cal a-gayn, and hym in aH place haue in þi sight
with dreyd, I trow be fals chirysyngⁱ of a woman þou suld neuer
be begillyd; bot truly, þe more þat þou seys þou arð asayd *with* fals 4
flaterynge, if þou despis þam as Iapys, or trifuls, as þa ar, no meruayl
þou suld haue þe ioy of godis lufe. ¶ Criste truly dos meruelusly
in his lufers, þe qwhilkⁱ, *with* a special lufe & a parfyte, to hym-selfⁱ
[he] takis. þai desire not truly softnes of flesch or bewte þer-of, aH 8
wardly þai forgett, temporaH prosperite þai lufe not, nor þe worldis
frawardnes þai dreyd nott. ¶ To be by þam-selfⁱ þai lufe fuH wele,
þat in-to þe gladnes þat in godis lufe þai feyl, *with-oute* lettynge þai
may feyH; ful sweytt þame þink for crist to suffyr, and no-þinge 12
hard. ¶ ffor he þat martyrs victory worthily wil worschip, deuocion
of vertew in filoing of vertew lat hym fulfyH; / þe marter cause lat
hym hald, if þat he suffyr not þe payn; paciens lat hym kepe in
qwhilkⁱ ful victory he saH haue. ¶ A sawl truly foly of iH lufe 16
forsakyn, þe way of strayt lyfe entyrs, In þe qwhilkⁱ foyd of
swetnes of heuenly lyfe is felt; þe whilkⁱ, qwhen it felis so com-
forthabyH, þat aH passynge likynge it ouercummys, god it prays þat
slike comforti he wald vochesafe to gyfe & gostely it refresch, & 20
grace of continuance þat he wald gyff, nor þat it fayle nott made
wery in dyuers errors. ¶ A zonge man, if he begyn to doo weyH,
lat þinkⁱ euer to continow, lat hym not sleep, nor fro his gude purpos
cesse, bot in mynde ay profet he fro les to more risynge. ¶ þe 24
schado forsoth of errour forsakyn, & þe venemuse swetnese despiysd
of wrechid lyffe, straytt lyffe takand, þe swetnes of ful he deuocion
now it halsis, ¶ And þus als wer be degrese be giftys of þe holy
goste to þe heghtⁱ of godis behaldynge it ascendis; In þe qwhilkⁱ 28
heit of endles lufe restid & gladynd, *with* heuenly likynge [it]
flows als is lefuH to dedely men. ¶ A gude saule certainly *with*
many disese vmbesett, and [with] heitⁱ of temptacioñ noyð, þe
swetnes of godis lufe als it is in þe self may not feyH; neuer-þe-les 32
þe Ioy of lufe it is expertt, & in stabiH cours to þe lufur it drawes,
¶ And þof þe sawl so wondirfuH swetnes may want, zittⁱ *with* so
grete desire cryst it lufys, þat onely for his lufe itt myzt perseuer-
and stand. ¶ Bot how mikyH is to be praysd his kyndist help, 36
in qwhilkⁱ euery tru lufur is expert, þat aH sory be comfortlys,
forsakyn it makes swete, and sturbyld he settis in pesse, & aH
noyse sparpilland he wastis. ¶ þe sawl fro þe warld synnes
departyk, & fro fleschly desyrs *with-drawn*, of syn is pourgyd, & 40

A soul that
truly forsakes
the folly of
ill love enters
the way of
straight life.

If a young
man begin to
do well, let
him not cease
from his good
purpose.
[Fol.
XXVII. b.]

And though
the soul may
want such
wonderful
sweetness,
yet it loves
Christ with
so great a
desire that it
cannot stand
but for His
love.
The soul cut
off from the
world's sins

per-by it vnderstandis a swetnes of myrth commynge to it nere, in
 qwhilk hope it is confermyd, & is sikyr to haue þe kyngdom, And
 in þis lyfe to criste it gifis a drynke full likandly made of hoot
 4 lufe, & with grete of gostely gyftis with flouris of vertewe, þat criste
 plesyd resauys þat for lufe of þe weH of penans in þis lyfe dranke.

perceives a
 sweetness of
 mirth ap-
 proaching it,
 and in this
 life it gives
 a drink lov-
 ingly made
 of hot love.

Of godis preuay dome & of þame þat fallys agayne,
 be vs not be demyd and grete skillis agayns
 8 purchesours. [Cap. XXXI.]

Bot sum ar wonte to ask how it may be þat many þat has led
 þe hardist lyfe & þis worldis loy barely had forsakyn, and
 afterward to synn ar scrithyn agayne, & dreyd nott And in gude
 12 ende þa sal not ende. / If þat we wyH not erre, be we in pesse
 prowldly to deem. ¶ To vs longis nott godis priuay domys to
 know; aH þingis truly aftir þis lyfe als it nedys sal bee schewde.
 AH þe ways of our lorde ar miry domys, þat is to say trw and
 16 ríztwes, ffor nowdyr one with-uten verray ryght he repreuys, nor
 anoper with-uten mercy, þat is rightwes, to lyfe he chas nott.
 þerfor vs awe to charge þe clothinge of his clerenes is als a growndles
 pytt, qwharfor we awe to dreed qwhils we ar in þis way, & on no
 20 wyse vnwisly to presume, for mane wotis not qwheder wreth or lufe
 he be worthy, or be qwhat end fro þis lyfe he saH pas. Guyde awe
 to dreyd þat þai faH not to yH, / and iH may trowe þat þai fro þer
 males may ryse.

Some ask
 why many,
 having led a
 hard life and
 forsaken this
 world's joy,
 have strayed
 back to sin.

It is not for
 us to know
 God's secret
 decrees—all
 shall be
 shown after
 this life as
 needs.

fforsoth & þai in þer couetis hyde & þer wickednes, in vayne þai
 hope þam sikyr of merey qwhils þer wykkednes is not left, for syn,
 or it be forsakyn, is euer forgyfen, nor zit þen bot if a-seyth be be-
 hyght, & þat a synner feyn not to fullfyH it als soyne als he may.
 28 ¶ Myghty men truly & warldly riche þat in gettynge possessions
 hongrily euer byrns, & be þer gudys & riches in-to erthly gretnes &
 wardly power growes, byand with lityH mony þat aftir þis passyng
 substance was of grete valow, or in kyngis seruic or grete lordis grete
 32 gyftis meyldes þa haue resauyd, þat with delits lust & worschip þa
 myght haue, not me bot saynt Iobe lat þame here: ¶ *Ducunt inquit*
in bonis dies suos & in puncto ad infernum descendunt, þat is to say:

[Fol.
 XXVIII. a.]

Men great
 and rich,
 eager in get-
 ting wealth,
 who grow
 by their pos-
 sessions to
 earthly
 power,—
 let them
 hearken to
 St. Job,

“þere dayes þa leyd in likynge, & to heH þai faH in a poynt.”
 36 Behald, in a poynt þa loose þat aH þer lyfe þai stodyd to gett, with
 þis has dwellyd warldly wysdome, þat before god is calld foly, And
 fleschly wytt þai knew þat to god is enmy. þerfore myghty turmentis

“They spend
 their days in
 pleasure, but
 suddenly go
 to hell.”

Seekers for
wealth

rest in age,
keeping what
they have
wrongly got;
when they
cease from
cursed get-
ting, they do
not hesitate
to use others'
goods as their
own.

sal sofy, & in þer þoghtis þa haue vanischyd calland þame-self wyse,
ar nowe made folis, And þat Ioy & likyng of þis warld has felt to þe
depnes of stinkand heft ar cumyn. ¶ And forsoth 3it emange aþ
þat with wys of þe warld is bun, of none, als I suppois, is less trayst 4
of saluacion þen of þis þat þe pepiþ callis fals purchesurs. / Qwhen
þai sothely al þer strenght & 3outh has spend be wronge & law in
gettyng of possessions, / afterwarð in age þa rest, sikirly keþand þat
þa with wronge haue gettyn. Bot for þer concience is ferde 8
wykkydnes to condempnyng gifys wytnes. ¶ Qwhen þa onely fro
curste gettyngi cassis, odyr mens gudys als þai wer þer awen þa
dreed not to vse, for al & he sulð restore, ful few to hym-self sulð
leif, And for þa ar prowde þa schame to begge; or fro þer old 12
worschip þai wyl not faþ, þerfor þa say þai may not graue nor labour.
Desauyd also of feyndis, cheis warldly wrechidnes rather to eschw
þe endles payne of heft to suffyr euer-lastyngly. ¶ Slike forsoth,
qwhils þa haue lordschyp in þis wa[r]lde And be power of þer 16
tyranny þe smale oppres, / to odyr forsoth in-to slyke melody of
þis exile raysyd is not to dreyð bot rather Ioy, for þat godis chosyn
sulð not be slike of gode ar refrenyd—Dauid to wittnes: *Ne timueris*
cum diues factus fuerit homo, &c., “Qwhen man is made ryche, 20
dreyd þe not, nor qwhen ioy of his hows is multiplyð, for qwhen
he dyes, he takis not aþ, nor his ioy with hym gois not, nor þe
drope of water, þat is to say of mercy, to þe tungis of þe ryche
mane byrnyng in heft 3it coyme not. Aþ his Ioy in hys dyng 24
he losis, & onely syn for the whilk he saþ be ponyschyð with-uten
end with hym to þe lande of dyrknes goys.

End of 1st
Book of Ham-
pole's *Fire of*
Love, trans-
lated from
Latin into
English by
Rich. Misyn,
a carmelite,
and Bach.
Theol. A.D.
1435.

¶ *Explicit liber primus Incendij Amoris Ricardi Hampole here-
mite, translatus a latino in Anglicum per fratrem Ricardum 28*
Misyn heremitam & ordinis carmelitarum Ac sacre theologie
bachalareum, Anno domini Millesimo ccccxxxv^{to}.

(II. BOOK.)

[Fol.
XXVIII. b.]

Qwhy parfytte contemplatye to vtward songe takes 32
no heed & of þer error þat þame repreuys, and
how þa profett in contemplacion. [Cap. I.]

Be-caus þat in þe kyrk of god ar syngars, ordand in þare degres,
set to loue god, & þe pepul to stir to deuocion, sum has 36

comyn to me askand^t qwy I wald^t not syng^e als odyr men qwhen þai
 hafe oft-tymes sene me in solempne messis. þai wend^t forsoth I had
 done wrange, for ilk^t man þai say is bun to syng^e bodily befor his
 4 makar & musyk zeeld^t of his vtward^t voys. ¶ þerfor I answerd^t not,
 for how to my makar I gaff melody & sweytt^t voys þai knew not.
 þai wend^t truly þat gostly sang^t no man myght^t haue, for be qwhat^t
 way þai coult not vnderstand^t. A fondnes truly it^t is to trow þat a
 8 man, & namely he þat to godis seruys is parfytely gifyn, of his lufe
 no speciaH gyft^t sukt^t haue þat many odyr haue nott^t; bot many þis
 trow for in þame-self none slike þai fonde. ¶ þerfore I haue boght
 sum maner of answer to schew, & to repreuars fully not gyffe steed^t. /
 12 ¶ Qwhat^t longis it^t to þame of odyr mens lyfe, qwhos maners in many
 þingis passis þer lyffe als þai wote, & ar fare hyar in þingis þat is
 vnsene? Qwhedyr it is lesuH to god þat he wyH do, or þare syght^t
 is wykkyd & god is guyde, / or wil not þai godis wiH brynge vnder
 16 þer mesure? ar not^t aH men godis, And qwhom he wyH he takis, &
 qwhome he wiH he forsakis, / and qwhen he wyH he gifys þat hym
 plesis to schew þe gretnes of his gudenys? ¶ I trow þerfore þa
 gruche & bakbytis for þai wald^t þat^t odyr, hyar in deuocione, to þame
 20 come downe & þame confermyd^t in al þinge to þer lawars; þai wene
 þa be hear qwhen þa ar far lawar. // ¶ Herefore my sauH boldnes
 has fun a lityH to opyn my musyk þat to me is cumne be byrnyng^t
 lufe, In qwhilk I syng^e before Ihesu, and notis sowndis of þe grettis
 24 swetnes. // þe more also agayns me þai ha stand^t for vtward sange
 þat in kyrkis ar wont^t & orgons swetnes þat^t gladly of þe pepuH ar
 harde, I fled, ¶ Allonely emangis þis bydeand^t / awdyr qwhen ney^t
 of messe hereynge it^t askyd, þe qwhilk els I myght not here, / or
 28 solempnite of þe day for wronge bytynge of þe pepuH. ¶ Allone
 truly I ha desir^t to fytt^t þat to criste allone I myght take hey^t, þat
 to me had giffin gostly songe in þe qwhylk^t to hym louynge &
 prayers I sukt^t offyr. / þis trowe not þai þat me repreuyd^t, and to þer
 32 maner þerfore þa wald^t haue broght^t me, / bot cristis grace I myzt^t
 not leyfe & to fond men þat^t me with-in knew not consent. ¶ þer-
 for I leit þame speke & I dyd þat was to do after þe state in þe
 qwhilk^t god me had sett^t. ¶ ffor þis I saH say, cristis Ioy þankand^t,
 36 þat no more in odyr þas þa be fonde, nor þat þa presume not prowldy
 to deme hensforward^t, / for it^t is not of simulacioñ fenynge / & takin
 be ymaginacioñ þat I haue done Als sum says of me, & þer-with
 many ar begilyd^t þat weyn þa haue þat þai neuer toke. / Bot in treuth
 40 in me is cumne an vusein Ioy, & with-in me verraly I ha waxyd

Some have
 asked me why
 I would not
 sing as other
 men, saying,
 "Every man
 is bound to
 sing aloud
 before his
 Maker"; but
 what sweet
 voice I gave
 to my Maker
 they knew
 not, for they
 weened no
 man could
 have spiritual
 song.
 It is foolish
 to think a
 man should
 have no
 special gift.
 I will not
 give way to
 those who
 condemn me.
 It is lawfu
 to God to do
 what He will.

They mur-
 mur because
 they would
 have others
 come down to
 their level.

I have truly
 desired to
 sing, that to
 Christ alone
 I might take
 heed.
 I might
 neither lose
 Christ's grace
 nor consent
 to foolish
 men.

I have waxed
warm with
fire of love.

warme *with* fyre of luf, þe qwhilk^t my hert^t has takyn fro þis lawe
þing^{is}, þat in Ihesu syngand ful fare fro vtward^t melody to ful
inhirly I ha flowne. ¶ Qwhen I filthis has hatyð & vanite of
wordys cast^t out^t & metis in superfluite not^t to take nor vnwisly 4
me to gouern I haue stryvyne, þof aH of me wer sayð I was gifyn
to riche howses, weH to be fecl & in delitys to lyffe. ¶ Bot^t god
wyrkand^t my sawle I had odyr-wyes sett^t, þat rather I sauyrð
heuyuly þen swetnes of meytt; & be þis cause *certain* wyldernes I 8
haue lufyð & fro men I chase to lyfe, þe nedys of body onely speed,
& so sopely solas I take of hym þat I lufyð.

Man cannot
attain the
height of the
life contem-
plative im-
mediately
on his con-
version.

¶ It is not to trow þat a man in the begynnynge of his turn-
ynge may ryn to þe heght^t of lyfe *contemplatife* or þe swetnes þerof 12
feyH, qwhen it is wele knawen þat *contemplacioñ* in greet tynn &
with greet labour is gettyn & onone it is not^t giffyn to euery man,
þof aH *with* aH Ioy it be had qwhen it is gettyn. It is not^t truly
in mans power to take itt^t nor no mans labor is worthy it, bot of 16
god^{is} gudelynes itt^t be gifyn to trw lufers þat abown mans hopynge
ha desire criste to lufe. ¶ 3it^t many aftyr penans has fallin fro
innocence eftsoyns scrythand to ydilnes & to abhominacion of
synnars, for in charite þa wer not^t byrnanð; þe swetnes of *contem-* 20
placioñ so thyne & seldome þai haue, þat to wayk^t þai ar to stande
qwhen þai ar tempyd, / or ellis wery [&] gostely fode vggand^t, emonge
synnars worldly comfortt desyris. It is fuH gude truly to despisy-
ynge of þis warld^t, desyre of þe heuenly kyngdome [&] desyre of 24
crist^{is} lufe, & to þe hatynge of syn, bisy redinge or holy bokis
behaldynge. ¶ A deuout saule in þis vsyd & tagyth, agayns þe
fendis dartis has redy defens. Confusyon truly of þe deuyH is,
qwhen agayns aH hys temptacioñ, god^{is} worde we sprede. fforsoyth 28
sofyrars & berars of inpacient birdyn & heet^t of temptacioñ, &
soffrys not^t to be led in lufe of desauabyH swetnes, aftyr many teris
& bisy prayers sal be enflaumyð *with* lufe euerlastynge, & heytt in
þaime-self saH feyH *with*-outen end^t abydinge, for in þer meditacioñ 32
fyre sal wax warme.

Many often
turn again to
idleness,

too weak to
stand when
tempted.

Techinge to lyfe *contemplatyfe* in praynge, þinkyng,
fastyng & wakinge, & of prowd *contemplatife* &
of trew verray gostly songe. [Cap. II.] 36

A chosen one

Achosyn þerfor & lufe alway desirand^t, hym-self turnys in-to
hys lufe, for nouder worldly substance he has nor desyres to

- haue, bot be wilful pouert criste filoand, of odyr mens almus lyfis
 contentt & payde, qwhils his consciens is clere & with heuynly
 sauour made sweyt: AH his hert in lufe of his makar he sal scheed,
 4 & with dayly encrese in he desirs sal labour to be lightynde. /
 Euery man þis warld forsakand, if he with fyer of þe haly goste
 desire to be enflawmek, to prayer & meditacioñ besily to take
 tentt wax not slawe. ¶ Sothely of þis terys feloand, criste favirand,
 8 þe mynde to lufe meruelusly sal be warmyð, & warmyð it sal be
 gladynð, & glad in-to lyfe contemplatyfe sal be lyft. ¶ In-to þis
 henes þe sauð gos qwhils itt is takyn abown þe self, & to þe ee of
 mynde heuyn opin preuay þingis offyrs to be haldyn. ¶ ffyrst
 12 truly it behouyð to be vsyð bisily, & not be few 3eris, in praynge
 & þinkyng, þe nedys of body vnnethis takand, so þat in þis to
 fulfyll byrnyng it be, [&] aH feynynge cast oute, godis lufe to seyke
 & know day & nyght it sulð not slake. / And þus þe almyzty lufar,
 16 hys lufar to lufe strenghtand, saH rays hym hee abown aH ertily &
 stryfis of vicius & vayn þoghtis, þat wikkyd & dyand flees of syn
 loys not þe swetnes of þe vntment of grace. / & so forward godis
 lufe to hym sal be so sweitt, & with swetnes most likyng so sal be
 20 moistyð & meruelus hony he sal taste, þat in hym-self he sal not
 feyH bot solas of heuynly sauour in-to hym scheyd, & tokyn off he
 holynes. ¶ With þis swetnese truly feyð euer [he] desirs to wake,
 Als he þat verraly felys þe heytt of endles lufe his hart byrnanð,
 24 nott it gos not away, þe mynde lyghtynand with sweytt mistery,
 qwhen sum odyr þat men trowed had beyn aH holy, be ymagina
 cioñ onely [not] þis heit hade. ¶ Qwharfore nott in treuth bot in
 a schadow beand, qwhen þai to weddyng or þe fest of cristis
 28 spowsyng ar calð, þe fyrst place to chalange vnworthily þa ar not
 aschamyd: No meruayH in þe riztwys examinacioñ with schaine þa
 saH go downe & lawar place þa saH haue. Of þis truly is sayð:
 ¶ *Cuden[t] a latere tuo mille & decem milia a dextris tuis*, þat is
 32 to say: ‘fro þi syde a thowsand sal faH & ten thousand fro þi right
 hande.’ Bot walð god þai k[n]ew þam-self, & þer conscience þat
 þa walde ransake: þen sulð þa not be presumptuus nor, comparison
 makand to dedys of þer bettyrs, þa sulð not þame enpride. þe lufar
 36 truly of þe godhede, qvos inwarde partis with lufe of bewte vnsene
 varily er þirlyð, / Ioys aH þe pyth of þe sawl, gladlynd with heytt
 most mery, & hym-self has gylin to besy deuocion for god: ¶ Con
 tinwly, qwhen criste wiH, not [of] hys medys bot criste gudenes,
 40 asownd holy þoght he sal take fro heuyn sende, and meditacioñ into

follows
 Christ,
 content with
 other men's
 alms.

[Pol.
 XXIX. b.]
 Let every
 man who
 forsakes the
 world give
 heed to
 prayer and
 meditation.
 Then the
 mind shall be
 warmed to
 love, and
 thence shall
 be lifted up
 to the life
 contempla
 tive.

Thus the
 Almighty
 Lover shall
 raise his lover
 high above
 all strife of
 vain thought.

If men would
 ransack their
 consciences
 they would
 not be pre
 sumptuous.

Meditation
 shall be

changed to
song.

songe sal be chaungyd, & þe mynde saff hyde in *meruelus* melody.
It is sothely aungels swetnes þat he has takyn in sawle, & þe same
louynge, þof it be not in þe same wordis, to god he saff synge.

The voice of
the true lover
is as the Song
of Angels.

¶ Slike songe als is of aungeht, so is þe uoys [of] þis trw lufar, þof 4
it be not so greet or purfyte for freylte of flesch þat 3itt' cumbyrs
[þe soule]. ¶ he þat þis knawes, aungeht songe also he knawes, for

[Fol.
XXX. a.]

both ar of o kynde here & in hevyn. Twne to songe pertenys, not
to þe dity þat is sunge. þis praysynge & song^r is aungels meett, In 8
qwhilk^r also men lyffand^r hattyst in lufe syngand^r in Ihesu ar glad, /
now qwhen þa ha takyn þe doyme of endles loifynge þat of aungels
to god is sungne, in psalme in writtyn: *Panem angelorum man-*

"Man has
eaten angel's
bread."

ducauit homo, ¶ þat is to say: ‘Aunge^H breedⁿ man has ettyⁿ: & 12
so kynde is renwy^t & now sal pas in-to a godly Ioy & happy
lyknes, so þat it sa^H be happye, sweet^t, godly & soundly & in þe
selff, sa^H fey^H luste of euerlastyng^e lufe & with greet^t swetnes

A true lover

continuly it sal synge.' ¶ To slike a lufer sothely happyns in 16

shall sing
prayers with
spiritual
symphony.

doctours wrytynge þat I hafe not fun expressyð, þat is : þis sange sal
bolne to his mouthe, & his prayars he sað synge wíth a gostly
synphane, & of his tonge he sal be slaw, for be grete plente of
inward Ioy & syngulere sownde tarianð be songe þat þat he in on 20
owr was wonte to say, vnnethis in half a nowre he may fulfyð.

Let him do
what he will,
for he is led
by the Holy
Ghost ;

¶ Allone sothely sal he sytt qwhils he it takes, with odyr not syngand, ne psalmes rede. I say not ilk man þus suld do, bot he to qwhome it is gyffyn, & qwhat hym likys lat hym fulfiH, for of 24 þe holy goste he is ledd, nor for mens wordis fro hys lyfe he sal not turne. ¶ In a clere heet certain he saH dweH, & in fuH swete melody he sal be lift; person of man he sal not accept, & þefore a

love of God
shall burst
up from his
whole heart :

foyl or churl of sume he sal be cald, for gode in Ioyful songe he 28
saH prayse, louynge of god of his hole hart sal vp byrst, & hys
sweit voys sal cum to heght, the qwhilk godis maieste likys to
here. ¶ A fayr visage he has qwhos farnes god desires. / Wisdonne

his cry is love
and song;

vnmade in þe self it^e kepis. ¶ Wisdom truly is drawn of priueteis, 32
& þe likynge þerof is *with* lufars of euyrlastyng, for it is not fun
in þare sawlis þat likandly lyfis. // He dwels in hym of qwhome I
spak, for aH holy in cristis lufe he meltis And aH his inwarde
membris to god crys. ¶ Þis cry is lufe & songe, þat a grete voys 36
raisys to godis eris. It^e is also a gude desyre affeccion of vertw.

his soul is
burnt with
love.

His crynge is owt of þis warlde, for his mynde noþinge bot criste
desires. / His sawle *with-in* is al byrnyd *with* fyre of lufe, so þat his
hart is light^t & byrmand, & no þing^e vtwarde he doys bot þat to 40

gude may be expound. God he louys in song, bot 3it in sylence,
not to mens eris bot in god's sight & in a meruellus swetnes
louyng's he 3eldis.

4 *Pat* gostly souge *with* bodily acordis not; & þe cause
& þe error of gaynsayars. And of conyng*e* in-
sched or *inspiryd*, how it is diuers fro *connyng*
be labore gettyn. [Cap. III.]

- 8 **B**ot euery man in holynes raisyd, in þis may know þat he þis
songe has of qwhilk I spak, if he may not sustene cry of
syngars, bot if his inwarde souge to mynde be broght, & vtward to
say he be scrithyn. þat sum truly emonge syngars & redars ar
12 distracte is not of perfeccion, bot of vnstabilnes of mynde, for odyr
mens wordys *per* prayers brekis & destroys; & forsoith to *parfyte*
þis happyns not, þai truly ar so stabylk þat *with* no cry or noys or
any odyr þinge fro prayer [þai] may be distracte, or þoyght, bot
16 onely fro souge. For sweit gostly souge truly & ful speciaH it is
giffyn, *with* vtward souge acordis not þe qwhilk in kyrk's &
elsqwer ar vsyd. It discordis mikyH, for aH þat be mans voys
vtward is formyd *with* bodily eris to be hard, bot emonge aungels
20 twyns it has a acceptabyH melody & *with* meruale it is commendyd
of þam þat has knawen it. ¶ See & vndirstand & be not begilyd,
for to 3ou I haue schewd, to þe worschyp of almy3ty god & to 3our
profett, qwhy þat I fled syngars in kyrk's & be qwhat cause I lufyd
24 not *with* þame to munge, & orgone playars I desirk not to here.
lettyng truly þa gaf me to soundyng swetnes, & þe fulclere souge
þa gart fayH. & *perfor* no meruayl if I fled þat þat me confusyd,
& in þat I had bene to blame if I had not left þat me fro so sweit
28 souge wald ha put. Arrid forsoþ I had & I oper wyes had done,
¶ bot wele I knew of qwhome I toke. *perfore* me aH-way I ha
confermyd his wiH to do, þat fro me vnkynd he take not þat
kyndely to me he gaf. ¶ Grete lykyng I had in wildyrnes to
32 sytt, þat I far froo noys swetlyar mote syng & *with* qwhyknes of
hart likyngeste louyng I mote feyH, þe qwhilke doutles of his gyft
I ha takyn, qwhome abown al þinge wondirfully I ha lufyd. ¶ My
hart truly has not 3ernyk in bodily desyre, Nor of creature I ha
36 consauyd þis comforthabil souge þat I syngand in Ihesu has swngne./
Lufe in me *perfore* þerto was broght þat I suld not stand in

A man ex-
alted in holi-
ness can tell
that he has
this song, if
he cannot
hear the cry
of singers
without this
inward song
being
brought to
mind.

[Fol.
XXX. b.]

Ghostly song
accords not
with outward
song,
for what is
made by
man's voice
is for bodily
ears.

See then why
I fled from
singers in
elurches, and
would not
hear them,
or organ
players.

I was eager
to dwell in
the wilder-
ness, that I
might sing
more sweetly,
far from
noise.

plyte in qwhilk vnthriftis¹ ar cast downe, bot þat I suld be raysed
 a-bowne þe heght of aH þingis seyn, & off heyn I suld be kyndyld
 & lightyd to loyf god, qwos praysynge is not cumly in synnar
 mouthe. ¶ To qwhome herefore so sal be opynd þe wyndow vn- 4
 þirlyd of aH, anyþinge þat lufis bot^t one, no meruale it wer þof his
 kynde wer chaungeð in-to nobilnes of worþines vnabyH to be talkt,
 made clere & free; qwhilk nobyl clerenes no man sal know þat now
 can nott lufe &, in criste, swetnes feyH. ¶ Nor I aght^t not doutles 8
 fro beste tryde deuocioñ cesse for bakbitars þat in-to myne innocens
 has castyn yH bitynge, / And me aght^t aH wyckydnes to kest^t
 downe, & lufe þam þat stirk me to more iH; & þer-off grace suld
 ha bene encressyd to þe lufar, qwhils he to wordis had not tane 12
 heyd wauyd in wynde, bot, with hart parfytte, hym-self suld spreed
 to lys lufe & his purpos vnwerily pursw. / Herefor truly desire of
 vanite is vanischyd, & truful [lufe] in mynde is risyn, so þat þe
 lufar sawle sal nozt wax cold bot in conforthabyl heet sal stand, & 16
 þe hart fro contynuah þoght of his lemman sal not be byrsyd. In
 þis stedfastnes soþely, to a trw lufar, excellens of lufe happyns, so
 þat he² to be raisyd to a firy hevin & þer he suld be stirryd to lufe
 more þen may be spokyn, & in hym-self suld more be byrnt þen 20
 may be scheuyd & þe degreis of grace suld hals. ¶ And here-of
 he has takyn wysdome & sotelte, & he emonge wys kan speek^t &
 boldly say qwhat euer hym þinke, / þofe he a foyH & vnwyse before
 wer haldyn or ellis he were. // ¶ Bot taght^t be connyng gettyn, not^t 24
 inscheed, & bolnyd with foldyn Argumentis, in þis disdene sayand:
 ‘qwher lernyd he, qwho reed hym?’ for þai trow not þat lufar[s] of
 endles lufe of þer inwarð maister myzt be taght^t to speek better þen
 þai of men taght^t, þat at aH tymes for vayn worschip has stodyd. 28
 ¶ In old tyme, if the holy goste enspiryd many, qwhy suld he not
 now his lufars take to behald Ioy of his godhed? ¶ With þaim
 before sene of þis tyme sum to þaime evin ar apreuyd. þis appre-
 uyng mens alowans I cal nott^t, for oft þai erre in þer allowyng, 32
 slike chesand als god despisyd, & despysand þat god has chosyn.
 ¶ Bott slyke I caH alowd qwhome endles lufe pythily has en-
 flawmyd & grace of þe holy gost enspyr to aH gude; þies ar
 markyd with flour of aH vertew & in godis lufe bisily syngis; And 36
 aH þat to þe warldys vayn Ioy longis & fals worschips of cursyd
 prowed lyff vndyrfeytt of þer affeccyon þa treyk. ¶ þis no mer-
 uayH of men ar outcastis, bot in þe syght of god & holy aungellys

I ought not
to cease from
devotion be-
cause of back-
biters.

The lover's
soul shall not
wax cold;

[Fol.
XXXI. a.]

though but a
fool before, he
has gained
wisdom to
speak among
the wise, and
say what
seems good
to him.

Lovers of the
endless love
of their in-
ward Master
might be
taught to
speak better
than those
taught of
men.

I call aloud
those whom
endless love
has inflamed.

¹ indigni

² Ut in igneum celum assumptus ibi incenderetur.

gretely ar commendyd; qwhos hartis ar stronge aH aduersite to suffyr, nor with wynde of vanite wil not be blawen abowt. At þe last to crist þa ar borne with he holines, qwhen þai þat men allowd & chas in dampnacioñ ar caste downe & in turmentis ar drawn with feyndys to be ponyschyd with-outen end.

Strong hearts, not blown as if by wind of vanity, at last are borne to Christ with high holiness.

Of þe excellence of gostly songe & þat it nowdyre may be sayd ne wryttyn, nor þat it resauys no felischyp. & of þe charite of syngars in spirite & pride of þame þat has connyng getyn.

[Cap. IV.]

Truly þe lufur of almyzty god with-outen skyH is not raisyk in mynde he þink to see & þe lufely songe to syng þat spryngis vp in þe sawle, þe qwhilk fyrely & opynly is byrnyd with fyre of lufe & spred in to sweit deuocioñ, bidyng in songe[s] þat zeldis hony of ovr fayrest mediatur. / þerfor syngand in-to aH myrth is led, & þe weH of endles heyt, brekanþ vp in myrth, is takyn in halsyng & singuler solas & with myztt of þe luflyest passage þe lufur refreschyd in sweit heit is arayd. ¶ He qwhyet truly qwhittar þen snaw Ioy, & reddar þen rose, for with godis fyre he is kyndyld & with clennes of consciens goyng in qwhite he is cled. ¶ Here-to þerfore he is takyn vp in priuyte abown odyr / for in his mynde melody bidys & sweit plente of heit taris, so þat not allone in hym-self he offyr A marghty offeryng & to criste loueyng in gostly musyk he suld pay, bot also, þat [he] stir odyr to lufe, þat þai hy þame-self deuoutely & parfytely to god to gyf, þe qwhilk so his lufars & to hym in aH þer hartt drawand also to make glau in þis exile vouchis-saffe. / þis likyng certayn aH wytt & feling passis qwhilk he has tastyd Ihesu lufand. / Truly I may not teH a lityH poynt of þis ioy, ffor an vntold heet qwho may teH? A infenit swetnes qwho saH makyn? Certan, if I wald speke þis Ioy vnabyH to be told, me semys to my self Als and I suld teym þe see be droype and spar it aH in a lityH hole of þe erth. // ¶ And no mare-vayle þof I, þe qwhilk of þat same excellens o droype vnneyth tastis, vnmesurdnes of þat endles swetnes to 3ow may not opyn, nor 3e boystus in wyt & with fleshly þoghtis distract, & þof 3e wer fuH wyss of wytt & to godis seruys gifyn, it may take. ¶ Neuer-þe-les if 3e wer bisy heuynly al-way to sauyr, & if 3e studyd with

The lover is taken above others, as melody is in his mind.

[Fol. XXXI. b.]

He must stir others to love.

I could not tell at all of this joy.

No wonder that I, scarcely tasting a drop of that excellence, can't open the unmeasured sweetness.

They who
have loved
God most
here shall be
nearest Him
hereafter.

In time to
come, covet-
ousness shall
be exiled, and
charity shall
reign.

Charity has
found a place
in the hearts
of God's
chosen.

nota

[Fol.
XXXII. a.]

O Jesus, good
it is for me
to draw near
Thee.

To pray to
Thee continu-
ally is sweet.

godis luf to be enflawmyd, in-to 3ow with-uten dowt sukd cum
plenteusly likyng of þat lufe, þe qwhilk, fulfilland aH partys of
þi mynde abil to be þirlyd, a wondirfuH swetnes it saH drope in. /
With charite truly þe fullar 3e saH be, more abiH to be takars 4
of þat Ioy 3e may suppos. To god truly endlesly sal þa be nar
þat hym more byrnyngly & more sweitly hym in þis tyme has
lufyd. ¶ þai certan of godis lufe þat ar toyme, with worldly
fylthys ar fulfillyd, & so to vayne taylis drawand, likyng þat 8
scheuys in vtward þingis þa seyke, inward godis forgettyn; qwhos
heyth is fro dedely syn lyd, qwhils þa in mynde fallis vndyr
worldly solace & in þer risyng fro a glorius perpetuale þa vanysch.
Herefor it semys þat couetys in tyme to cum sal be exylt, & charite 12
certayn reyn. / Contrarily of many in þis lyfe is wroght, forsoth
nehand of aH, þat couetys is broght in 3ee into þe kyngis haH, And
charyte als it to tresun were consentynge is presonk & owt of þe
kyngdom kast in to exyH; bot 3itt a dwellynge-place it has fun 16
in hartis of goddis chosyn: fro prowde it goys, & restis in meyke.
¶ Begilyd ar many wrechis þe qwhilk fenys þam-self to lufe god
qwhen þa lufe hym not, trowand þat þai may with worldly nedys
be occupyde / & als truly to vse þe lufe of Ihesu criste with 20
swetnes, / And þai trow þame-self be þe warld may ryn & be con-
templatyfe. þe qwilk þai demyd impossibyl, þat god feruently lufis
& in contemplatyf lyfe has gone. ¶ Bot þai vnkonyng, not taght
with heuinly wisdom, bot bolnyd with conyng þat þai ha gettyn, 24
wroght suppos of þame-self, & god with lufe 3it can þa not hald.
¶ Herfore I cry & with desire I say: *Saluum me fac deus, quoniam*
defecit sanctus, þat is to say: 'lorde, make me sayffe, for þe
sayntis wantys.' / trwe lufars faylis, the voys of syngars is in pess, 28
of trw lufars apperis no heet, ylk man gos in his iH way, & þe
wreclidnes in hartt he has consauyd to brynge to dede he cassis
not. þer days in vanite þa wast, & þer 3eris in hy. / Alas to-gidyr
þe 3onge man & maydyn sowkand, Also with þe old man, þe fyre 32
of desire has swaloyd! ¶ O guyd Ihesu, to þe to drawe to me is
ful gude, ffor my sawH in þer counseyH sal not cum, bot sittand
aH-one to þe I saH syng; þe qwhils þou art praysyd, þou waxis
sweytt, so þat þe continwly to prays is nott hard bot fuH sweet, 36
not bytter bot miry, & more þen to be fulfyld with al bodily &
worldly delytis. ¶ Delectabyl & desirefuH it is in þi praysinge to
be, for aH þat with so grete lufe is dyght, no meruayH, sauys fuH
sweytt. ¶ þe lufar also byrmand into vnbodily halsynge, his wyk- 40

kydnes clensyd & aH boghtis vanyshyd þat to þis ende goys not,
 with his gostely ee his lemman desyrand to see, A crying to hys
 makar has raysyd & byrst vp of þe inhere marygh of his affectus The lover has raised a cry to his Maker,
 4 lufe, Als he of arme suld cry, his inwarde voys he lyftis, þe qwhilk
 not bott in þe byrnandist lufar, als it is lefuH in þis way, is fun.
 Here I cesse for vnwytt & boystusnes of myn vndirstandyng, for
 þis cry I can not desery, nor 3it how mykyH it is or how miry to a great cry and a merry.
 8 þinke, or feyH & bere in my maner I myzt, bot to 3owe I myzt
 not teH nor may not, for my wytt I can nott ouercum, bot if I wyH
 say þis cry is gostly songt. þerfore to me qwho saH synge þe dity
 of my songis & Ioy of my des[i]re with byrnyng of lufe & heit
 12 of my 3onge age, þat of felaly songt of charite my substans I myzt
 ransake, & mesure of swetnes in qwhilk worpi I was haldyn, to me
 mote be be-knawen, if I myzt fynd fro vnhafe parauntyr [me]
 exemptyd, & þat to say be my-self to presume not, for 3it I ha not
 16 fun þat I desire, in solas of my fela I suld rest with swetnes.
 ¶ fforsoth if I demyd þat cry or songe fro bodily eris is aH-way
 hyd, & þat I dar wele say, wold god of þat melody a man I myzt
 fynde Autor, þe qwhilk þof not in worde 3itt in writtyng my ioy
 20 he sulde synge, & notis of lufe þe qwhilk in þe worpiest name
 before my lufe I schamyd nott to say, syngand and Ioyand he suld
 schew owt. He þis truly to me suld be luflyar þen gold, & aH
 precius pingis þat in þis exiH ar had, to hym ar not lyke. ¶ Beute of Beauty of virtue dwells with him, and he searches the secret affections.
 24 vertew with hym duellis, & priuetis of lufe parfitely he ransake[is].
 ¶ Als my hart truly I wald lufe hyme, nor it is not þat I fro hym
 walde hyde, for of þe gostely songe þat I desyre to vnderstand he
 suld schew me & melody of my myrth clerely suld opyn. In
 28 qwhilk opynyng I suld more Ioy or ellis qwyklyar synge, for
 byrnyng of lufe to me suld be schewed, & a soundly Ioy to me
 suld schyne. / My cryingly þo3tis Also with-outt a praysar suld
 nott scrith, nor I in dowt suld labour. ¶ Now truly heuism
 32 longyng of þis exile me castis downe, & heuynes me grevand vnethis
 suffyr me stand. And qwhen with-in with heyt vnwroght I wax
 warme, with-[out] als wer browne & vnhappy with-uten lyght I [Fol. XXXII. b.]
 lurk. / O my god, to qwhome deuocion I offyr with-oute feyngt,
 36 sal þow not þink on me in þi mercy? / A wrech I am : þerfore þi
 mercy I nede : & salt þou not þe longinge þat me byndis rayse in-to
 lyght, þat acordyngly I may haue þat I desire, ¶ And þe labour in
 qwhilk I heuy þat I trespassyd in-to a homly mansioñ þow salt
 40 chawng, þat melody may last qwhere heuynes was, [&] in his my

lufe þat I mote se qwhome I desyre,¹ & hym worschyp endlesly,
haldyn *with* his towchinge, for to hym I longe.

Meditacion of þe longar to his lufe & forsakyng of
felyschip, and how be ordir it is cumyn to þe 4
flawme of lufe. [Cap. V.]

When burn-
ing with love
I should
praise Thee,
Jesus.

Would God,
Thou hadst
shown me
some com-
panion in the
way;

I should have
rested and
been glad
with him,

until led from
this outward
prison, we
should to-
gether take a
seat among
the citizens of
heaven.

Who shall
sing to me
the end of my
trouble,

O Ihesu, in þe qwhen I byrn *with* loyvyng & þe heytt of lufe
bisily cums in, þat þe, o most lufely, fully I suld hals; bot
borne bak^t I am, þou swetest, fro þat I lufe & desyre. / More-ouer 8
greuys happyns, & þe wast^t wildernes þe way forbarris & þe habita-
cion of lufers in on suffrys not^t to be beyldyd. / Bot wald^t god þou
had owdyr schewd me a fela in þe way, þat *with* his stiryng
heuynes myȝt ha bene gladynd^t & þe band of sighyng vnlowysd, if 12
it soyne *with* þi sweitt^t syeth wer cut^t in-sondyr, / so soyr it wald
streyn þat it^t suld^t gar þe lufar þe cloos of þe flesch go froo be
gretnes of lufe, & be-for þi maieste to be cast. ¶ Emonge certan
Ioyand^t in ympris of louyng sweytly I suld^t ha restyd *with* my fela 16
þat þou had gyfyn me, & in gude spech *with*-outen stryfe we suld^t
ha bene gladd; / Etand^t truly in myrth of lufe to-gidy^r we suld^t
schewe lufly songis, to we be led^t fro þis vtward & cumberus presone
& broght in-to þe inward^t dwellyng-place, samne takand^t a seet 20
emongis heuenly citesenes þat o maner & o mesure lufyd criste.
¶ Alas, qwhat^t sal I doo? how longe sal I suffyr delay? to qwhome
saH I flee, þat^t happily I myght^t vse þat^t I desire? Nedy I am &
hongry, noyd^t & disesyd^t, wonedyd^t & iH-colorde for absens of my 24
lufe, for me hurtys lufe, & hoype my sawle chastisis þat^t is put^t
bak^t. Herefor cry of þe hart^t goys vp, & a songely þoȝt emonge
heuenly citesens rynnys, desirand^t to be lyftyd^t to þe ere of þe
hyest; & qwhen it þer cums, þe erand it profyrs & sayes: ‘O my 28
lufe! / O my hony! / O my harp! / O my sawtre & dayly songe: /
qwhen saH þow help my heuynes? / O my hartis royse, qwen saH
þow cum to me & take *with* þe my spirytt? ¶ Truly þou seis þat
whikly I am woundyd^t *with* fayr bewte, and longyng releissys not^t 32
bot^t grows more & more, & paynlynes here present^t me down castis
& prykkis to go to þe of qwhome onely I trow solas & remedy I sal
see. Bot qwho to me saH synge ende of my greyf, & þe ende of
myne vnrest^t, & qwho to me sal schewe gretnes of my Ioy & fulfill- 36
yng of songe, þat^t of þis I myght take comforth & synge *with*

¹ & videam in *venustate* mei decoris dilectum quem desidero.

- gladnes, for I suld^d know þat end^d of myn vnhappyes & þat þat^t Ioy that I might know joy was near.
 wer nere? / Herefore a excellentt songe & cry I suld^d say & my
 voys Hardnes of my lemman suld softyn, Als if he suld^d chastys ons [Fol. XXXIII. a.]
 4 he sulde slayke & softly ponysehand of innocentis paynys ay suld^d
 he not^t layght^t. & herfor I may be cald^d happy, And þe miryest
 draght^t of lufe *with-oute* aH vnclennes haue *with-uten* end, &, aH
 greuys clensyd^d, stand^d in *parfitnes* of Ioy & holynes, wyschyp
 8 syngand^d *with* a heuenly synphane, qwene truly emonge þis disesis
 nedy, byrnyng^d of sweitt^t lufe I, twix my priuetis & þe sweitt^t-honyd^d
 mynde of Ihesu, als wer *with* musyk my mynd^d has myrthyd^d, so þat
 I, gretely gladynd^d in songe þe whilk^t I toke of heuyn, *venemus*
 12 swetnes of vnworþi lufe I suld^d not feyH, þe qwhilk þame þink ful
 sweit^t þat^t in fleshly bewte florysches, nor at þis stordy erthlynes
 me suld not^t hald^d. / O fayrest & lufyest in þi bewte, ha mynde O fairest in beauty, know that I dread not earthly power.
 16 myght^t draw, aH lufe I ha cast^t owt^t þat chirischis vn-wys, to aH
 þinge þat þe, gude, lett^tis to lufe & fleynge fayrnes I ha fleed þat
 mak^tis men bonde, & wymmen send^tis in-to males; nor me likyd not
 3ong^d playe to vse þat be vnclennes worþi sawls to bondage of foly
 20 mak^tis sogett^t. ¶ To þe so forth I cessyd not to gif my hart towchid
with desire, & þou it has *with*-haldyn, þat^t in-to dyuers lewdnes of
 concupiscens & lust^t it suld not flow, / & mynde of þi name þou
 has in [send] And to my nee þe wyndow of contemplaciō þou has
 24 opynde. To þe at þe last deuowt I ha ryne in gostely songe, bot
 fyrst^t my hart waxst warme *with* fyer of lufe, & in-to lufly ditis
with-in [me] fyrst I rose vp. / If þou þis putt not fro þi sight, At last deuout, I have run to Thee in spiritual song.
 mykilnes of þi pite sulk^d meue þe be þe qwhilk^t þou suffyrs not þi
 28 lufars in caldes be takin to mikyH; als I trow, my wrechednes þou
 suld^d lessyn & my longinge fro þi face þou sulk^d not^t turne. Soro
 certan & wrechidnes in þe body standis; longynge sothely in þe
 sawle habidys to tyme þou gyff þat *with* so gret heit I ha desiryd^d,
 32 þorow qwhos lufe my flesh is made leyne & fowle emonge bewteus
 of þis lyfe. & of þe influens of it my sawle has longyd, þe to se
 qwhome byrnynglye it has desiryd^d, / And in þos cetys of secrete
 heuyns it^t myzt^t be, & reest *with* felischyp þat^t it desiryd^d, And þer be
 36 tane vp qwher emonge AungeH syngars þe *with*-owt^t cynd^d *parfyte*ly
with lufe may worschyp. Behald^d, myn inhir partis has vpbold^d,
 & þe flawme of charite, þe gedyrynge of my hart, þat I haue hatyde
 has wastyd^d, And þe slippy gladnes of worldly frenschyp it has put^t Foul thoughts are driven out.
 40 by, þoghtis also þat^t wer fowH & to be hald^d abhominabyH it^t has

My friends,
let no one
beguile you.
[Fol.
XXXIII. b.]

He whose
heart has
sung these
ditties of love
is high in
charity.

drawen ow't, [& so with-ow't] fenyngē, manerly I haf risyn to lufe /
þat before in diuers ow'trays of myn errors has sleep & with dyrknes
vmbelappyd, ¶ þer likandly I felt lust of deuocion swetest qwher
I soro me me more to trespas. My frendis, I pray 3ow, here, þat 4
no man 3ou begyle!' ¶ þis & slike odir wordys in þe syght of owr
makar byrst vp of þe fyre of lufe, And no man, þat strawnge is
fro þis vnmesurde lufe, dare slike wordis teyt þe qwhilk' 3it' is
sturbyldt with temptacion of voyde þoghtis & vnprophetabyH, þat 8
hys mynde bisily to crist with-out gayn-turnynge has nott, or with
any maner affectuusly is stirryd abow't any creature, so þat aH þe
meuyngē of þe hart in to god go not, for hyme-self he felys bun to
erthly affecciōn. ¶ fful hee he is in charite qwhos hart pies ditys 12
of lufe ha[s] songyne & in gostely fode hyde þis vtwarde fondenes
behaldis nott. ¶ fforsoth in euerlasting' desyrs meruelusly cheryd
hym-self rayses behaldandt to heuyne, froo qwhens he byrnys with
lufe swetist & with a draght' of heuenly passage he is moystid & 16
vmbesett & truly is transformyd with heit' of happis to-cum þat aH
temptaciōn he may eschew, & in þe heght' he is seet off lyfe con-
templatyfe, & forwardt so gostly songe contynuand in cristis louynge
he is glorifyde.

20

Of dyuers giftys of godis chosyn and how sayntis cum
to lufe in praying, þinkyngē, lufyngē, aduersite
sofyrand, vissittand. And þat lufe cumys of god
& þat his lufe is necessary, And þat trew lufars 24
fallis not be fleshly temptacions als odyr inpar-
fite / nor with dreggis of synne is hurtt þof all
pai laste. [Cap. VI.]

Of God's
lovers some
are chosen to
teach, some
to act, some
to love.

¹ Chosyn trwly þat with lufe ar fulfillyd & more takis heyd to 28
lufyng' in mynde þen to oght' ellys, has schewyd to vs
wondirly þe priuete of lufars, þe qwhilk' passand qwikly & abowen
kynde þe fyre of lufe has takyn & with a wondirfuH desyre in-to
his lemman Ihesu 3ernyd. Goddis lufars truly with dyuers giftis 32
ar disposyd: Sum to do, sum to teche, sum to lufe ar chosyn.
Neuer-þe-lesse aH holy o þinge couetis & to o lyfe ryn, bot be dyuers
pathis: for euery chosyn be þat way of vertew gose to þe kyngdome
of blysse in þe qwhik he is moste vsyd. And if þat vertew in 36

¹ Before this in another hand: he that is.

- qwhilk¹ he passis more byrnyngly draw to þe swetnes of god's lufe,
þe qwhilk is supposyd strangar in þe moste rest, truly, to god
qwhen he saff cum þat dwellynge-place off heuenly Ioy & þe sect
4 he takis to meyd² þat criste has ordand to be had to moste perfyte
lufars *with*-outyne ende. ¶ þe lufar þerfor sayes þat glorius dyttis
of lufe has made & he þat³ passyngly to god's lufe is chosyn, ffyrst
he caris & desyres þat⁴ his hart fro his lemman neuer depart, þat þe
8 mynde of Ihesu to hyme be als melodye of musyk at a feste and in
his mouth it is swettar þen hony or hony-combe; ¶ Bot þe lengar
in gostly study he vsys hym-self, þe swettar to hyme it⁵ is. And
þen his mynde fro vayn & euyl þoghtis it⁶ withdrawes & to desyre
12 of his makar it⁷ byndis, & aH-to-gedyr into criste it gedysr, & in
hym þe weH of lufe, it⁸ stabyls, & þat hym aH onely he lufe & in
hym onely he be glad it⁹ prays. ¶ Now cum in-to hys sawle sweit
affeccions & wondyrful meditacions, onely fauerabyH to god, þe
16 qwhilk¹⁰ tastyd, & in þis mynde *with* intencion sprede, it chiryschis
more þen may be spokyn & *with* grete likyng & swetnes of spyrtyt
to behaldyng of heuenly þinges þa leed, & fro desire of worldly
solas þa clens, so þat god's lufar no þinge sekys in þis warld bot þat
20 he may in wyldernes bee & to likyngis of his god onely take heyd. /
Afterward truly strongly & weH vsyd in prayinge, in meditacion
gyfin to he rest, aH wykkydnes kylland & vnclennes, & a straytte
way takand, *with* discrecion gretely he prophetis in vertew of lufe
24 euerlasting, & hys affeccion gos vp, so þat entre is opynd in be-
haldyng of heuenly misterys to þe ee of his mynde. þe Byrnyng
also qwhyk¹¹, before he felt not, hys sawle begyns to kyndyH, &
in þat¹² qwhils he is profetabilly occupyde now qwhykliar, now
28 slawlyer, / it warmes, als þis rotylny body suffyrs þe [soule] þat it
heys & oft-tymes downen castyng¹³ with dyuers heynes, so þat þe
self sawle *with* heuenly swetnes a-noynt & qwhykkynand to heuenly
likyng þe self cleris mikyH to pas furth be gude desyre / & it irkis
32 to dweH in þis deedely flesh. Neuer-þe-les gladly it suffyrs ad-
uersite þat happyns, for in Ioy of euerlastyng lufe swetly it restys, /
and þat¹⁴ Ioyful songe þat it, gladynde in Ihesu had takyn, aH þinges
þat¹⁵ happyns may not distroy, bot in deyð þe fendis falshede þat¹⁶
36 flees a-way, & þe begillyng¹⁷ vanite of worldly worschyp gos in
despyte, ner þe fleschis softnes is soyght ne lufyð. ¶ þis þingis ar

The lover
would never
leave his love.

Spiritual
study is
sweeter the
longer it is
pursued;

[Fol.
XXXIV. a.]
sweet affec-
tions and
wonderful
meditations
come to the
soul.

When ex-
perienced in
prayer and
meditation,
he sees hea-
venly mys-
teries in his
mind's eye.
The burning
of love is now
kindled in the
soul.

Nothing can
destroy the
song of joy.

¹ prout permittit corruptibilitas corporis animam aggravantis & variis mo-
lestiis sepe deprimentis.

² et inefficacia diaboli machinamenta evolant.

armyd agayns godis chosyn, þat aH-to-gedyr vnauisyð to þer ower-
turnynge þat þer conuersacion has in heuyn þai myght saH; bot þa
profet not þame to ouercum, bot þat goddis holy lufar in cristis
name vnbyrsyð &, als wer with[out] stryfe gladynde, says, *Tu* 4
autem [domine] susceptor meus es: lorde, þou art my takar, þat
malicius prikkynge of my fraward enmys me make [not] vnrestfulH.
Gloria mea, my Ioy, for in þe is al my Ioy, not in my vertew, for,
sent it is not bot of þe, worthely aH to þe is gifyn, no-þinge to me. 8
& *exaltans caput meum:* & my hede, þat is to say, þe heyst party
of my sawle be þe qwhik þe nethyrar, þe fauerand, ar gouyrnd, to
gostely songe & contemplacione lyftand, þou suffyrs not in þis
law & fowle likynge of þis warld to be caste downe or in-bune. 12
¶ þis sothely is þe heed þat in oyle of gostely gladnes þou has made
fat, þat in charite it sulde bolne & be to me *calix inebrians*, þat is
to say, drynke of inwarde swetnes [*inebrians*] my sawle with lufe of
my makar, and slepy I sal lygge, fro lufe veraly turnyd of temporaH 16
þinges, & so as wer with swetnes no-þinge of erthly myrth feland
or heuynes, to clerenes euerlastynge I am ledde. In þis swetnes
truly of he lufe þe consciens schynys, for clenues þer lastys, & þe
hart likyngly waxis warme, þe mynde, myrthyd with giftis, waxis 20
hote, nor it likys not to behald lustis of þis exile, bott gladlyar
bittyrnes of þe warld it halsys þe swetnes þen to folow, ¶ ffor in
likynge þat faylis not vsid, to Ihesu lufe with so byrnyng desyre
it cessys not to drawe þat als sone & als lightly þe warld [þou 24
myght] turn vp so downe as his mynde fro his sauour lufe gayn-
caH. ¶ AH þinge forsoth it hatis þat contrary es to godis lufe, &
vnwerily it byrnys þo þingis to fulfil þat it seys & knawes plesynge
to god. ¶ þis certayn it suld not leefe for any payne or wrechid- 28
nes, bot qwhiklyar it suld hy godis wyH to do if it cowth persauce
any hard þinge he suld soffyr be þat caus. ¶ Truly oper he þinkis
not nor desyres bot criste truly to lufe & his wiH in aH kyndes to
do with-owt cessynge. ¶ A mynde with deuocion of god made 32
ryche þis byrnyng wiH in gudeness of his lemman has takyn; for-
soyth he þat it chase þat it slyke on myght be þat cristis parfite
lemman sche myght habyde & a choys veseH suld be þat suld be
fillyd with þe nobilest lycur of swetnes of heuynly lyfe, & his name 36
þatt is chosyn of thowsandys, with a mynde euerlastynge it suld
continwe, & with-in þe self euer þinkand with-hald, And þen be
godis help aH lettyngis of lufe he saH caste oute, And in god he saH
be glad, for þe darts of owre enmys agayns slike a lufar saH not 40

My joy is all
in Thee, not
in my virtue.

I shall be
truly turned
from love of
temporal
things.

[Fol.
XXXIV. b.]

The mind
experienced
in unfailling
love, draws
near to Jesus,

desiring no-
thing but to
love Christ.

The darts of
our enemy
against a true
lover are
unavailing.

auayH; bot sikyrnes in consciens *with* clerenes vntrowd of inward
swetnes of hys lufe he saH take, / And euery howre his spirytt^t he
wale zelde, for in a gostely crynge beand^t euery day frendefully in

Every hour
would he give
up his spirit.

4 byrnynge of lufe is clensyd, þat^t no fylth of þe fowlnes of þe goste
may last; ¶ Qwhils þoght^t in god continw^t, aH wykkednes cast^t
owte þat^t males mevys of owr ennys, & fyre of lufe varily in mynde
bydinge aH contagiuste of synne it^t clensys þat^t be an vngettyn
8 desyre is drawn. ¶ þe affeccion truly in grete heght^t set^t is so
sikyr þat^t necligens aH-way it^t is ware of & als a deedly enmy castis

away, bisynes & dreid qwhils it^t lyfis it^t leuys not; for þe bettyr a
man is & to god more accept^t, þe more in charite he byrns & to
12 wyrk bisilyar & strongar þat^t to his degre & lyfe longis be þe
prikyngis of lufe he is styrd, And aH-way is bisy þat^t mynd^t of his
swetyst^t lemman out of his þoght^t be a mynwt^t scryth, þat^t not onely
in clethyng bot als in deyd^t to hawe he þinkis qwhome to lufe

The better a
man is, and
the more ac-
ceptable to
God, the more
he burns in
charity.

16 *with* aH his hart^t he knawes he is bydyn. And gretely he dredis
þat^t he be drawn in þis þingis þat^t ar lest^t hym to greue. ¶ Not^t
only certayn he bisys hyme, *with* aH hart^t, þat^t to fulfyH, als he is
bydyn criste to lufe, bot also *with* grete likynge he is takyn þat^t his

[Fol.
XXXV. a.]
He takes
heed not only
to love Christi,
but never to
forget Him.

20 lemman he neuer forgettys, ne fro hys lufe he wil not part^t hym-
self, bowand to temporall likynge, if he myzt^t do þat^t he walde
with-outyn payne. He is truly expert^t, gostely likynge swettar þen
bodily lufe; & þerfore it^t wer meruayl if he to so grete wrongis suld^t

24 slype, gostly cherefulnes forsakyn, hym-self if he wald^t make redy,
þis fenyl & as war, fals felicite to reioys, or in fleshly bewte ouer-
cumne, þat^t wald^t desyre þe qwhilk^t forsoyth ilk^t holy lufar of god
hatis. ¶ Sum, no meruayl, fowle has begillyd fleshly desire, &

28 bewte to syght schewd sum wys & als devote to vnleful halsyngis
has drawn, for *in* charite parfytely þa were not groundydd^t nor to
lufe endles þa alway drw not^t; qwharfore *with* tempyngis halyd^t,
qwhen þa semyd ascend^t, or þa to heght^t myght^t cum has falne

32 downe. ¶ Bot^t doutles a trw lufar of euerlastyngnes emonge
temptacion haldys hym-self stabyl, & in þat^t stryfe he wyns a
crowne, qwhen odyr vnstedfast ar slayne. And cristis lufers aH
obstakyls cassis nott to cut^t away, & þer hart^t aH holly before þer

A true lover
of Eternity
holds himself
stable among
temptations.

36 makar þa scheed^t, / & not als þis þat^t þer fote in lufe has not festynd,
fro þe heght of þer meuyng downe castin, wax lene, bot rather
with-owt^t chaung^t goand, stabilly standys *in* wel begone, norischyd^t
& forth broght^t *in* swetnes of heuynly sauyr, þat^t þai may gyf light^t

Lovers of
Christ, stead-
fast in their
good begin-
ning, advance
to give light
to them with-
out.

40 in ensaumpyH of holynes to þame þat^t ar þer out^t & *with*-in þame-

self *with* fyre of lufe swetely byrnys, ¶ Errors also of fleschly
 desirs be desire of clennes þa sal slee, / þof aȝ no man in þis lyfe þe
 vngendyrð concupiscence fully may slokyn, or be so *parfyte* þat he
 in flesh may lyf & neuer syne. And so be þis nor þis *parfyte* man 4
parfitely here saȝ not be helyð, bot in heuyn qwher lyght of ioy
 his wytt comforthis god to behald, & pess euerlastynge greuys &
 heuynes saȝ scomfett & kest oute, þat no greyf nowe of corrupcion
 now be qwhen euyr-lastynge blistnes confermys þe scumfetore. 8
 ¶ þe mynde emong lat wakkyn & *with* lufe abydyng desire it to
 be kyndylð, & studye it to eschew likyngis of þis seyn vanites.
 ¶ þe dreggis of syne to deed truly abydis, bot in deed it parischys
 & longynge of kynde þat euery chosyn hyme-self abilland to lufe & 12
with he grace strenghtyd, agayns þe dreggis *with* clennes armyd
 glorijs batels sulð vse & aȝ þinge he sulð caste downe þat emnyly
 lufars swis. ¶ Here-fore sikirly qwhils þe feghtand ouercomys & is
 not ouercumne, in-to a meruellus myrth he is lyft, to qwhome al 16
 his inwarð membyrs ioys, for in hym-self he felys inspiryd a
 mistery of lufe, [&] in a honyly heet he ascendys on heght, & with
 gostely songe behaldis sweit louyngis sched to þe lufar, to deed
 hastand & to vnbeingis to mevingis of fleschly affeccions. ¶ Sum 20
 puttis here-to, say[a]nd þat a swete þinge in his hart sowndys & of
 gostely songe, qwharfore he is rauyschyd þirstand & he is gladynð;
 bot þa ha not expownde, þat I myght vnderstand, howe þer þoght
 was chaungyd to¹ songe & melody in mynde abidys & in qwhat 24
 maner of louynge his prayers he syngis.

þat a trew lufar onely his lemman lufys, and of
 dobylle raulschyngis, þat is to say, owt of body
 & owt of lyftyng of þe mynde in to gode & of 28
 þe worþines here-of. [Cap. VII.]

Heyt of a longynge spirytt in hym-self schews a pure lufe of þe
 fairnes of god, for no þinge he sekys bot his lemman & aȝ
 oper desyres clerely he slokyns; And so freely þe mynde swetly is 32
 borne in to þat it lufys, And þe band of lufars wyllis stabilly is
 confermyd, qwhills no þinge happyns þat a lufar fro his purpos
 may lett, nor þat may gar hyme turne agayne to þinke oght els, þat
 þe lufanð, *with* grete esynes, his² desire may take & swyftly, aȝ 36
 tariyngs put bak, he may [ryn] to halsynge of lufe. ¶ Emong þis

The dregs
of sin abide
until death.

[Fol.
XXXV. b.]

Some say
there is a
sound of spi-
ritual song in
their hearts.

The mind is
so pleasantly
borne to-
wards what
it loves,
that the lov-
ing one, put-
ting aside all
delay, may
run to prais-
ing of love.

¹ MS. to to

² MS. his his

- delitys qwhilk^t he tastis in so swete lufe byrnan^t, a heuenly priuete
 in-sched he felys, þat no man ȝitt^t knwe bot^t he þat^t has resauyd it
 & in hyme-self berys, þe letwary þat^t aH ioyfuH lufars in Ihesu
 4 moystis & makis þame happy, þat þa cees not^t to hy in heuenly
 setis to sytt^t [&] ioy of þer makar endlesly to vse. ¶ Here-to truly
 þa ȝerne in heuenly sightis abidyng, & inwardly seet ofyre aH þer
 inhere partys ar glad with playly schynyng in lyghtt, And þame-
 8 self þa feyH gladynde with lufe miryest & in Ioyful songe wondyrly
 meltyd. ¶ And þerfore þer þoghtis ar mayd sweytt^t in þere saruys,
 for on þer lufe þa pinke, in scripture stedyng & pinkyng & also
 writyng, & fro þe wonte voyce of louyng þa go nott^t, þat forsoyth
 12 saH be supposyd meruayH qwhen o mynde too þingis saH fulfyH
 And tane heed to in o tyme, þat^t is þat^t worschyps & lufys to
 Ihesu syngan^t it^t offyr in mynde Ioyan^t & als with þat þat^t in
 bokis is he vnderstan^t, & now þer oþer hurtys. ¶ Bot þis grace
 16 generally & to aH is not^t gifyn, bot^t to a holy sawle holylyest taght,
 to qwhome þe excellence of lufe schynis, & songis of lufely louyng,
 criste enspiryng, comunly byrst^t vp & now mayde als wer a pype
 of lyue, in syghte of god more gudely þen can be sayd, Ioyan^t
 20 sowndis, þe qwhilk^t þe mistery of lufe knawand & with greet^t crye
 to his lufe ascenyng in wytt^t in scharpyst, & wysse, & in felyng
 sutteH, not spred in þingis of þis warld^t bot^t in o god aH gedyrde &
 sett^t, þat in clennes of conscience, & schynyng of sawle, to hym it
 24 may saryff qwhome to lufe he has purposyd, & þe self to hym to
 gyff. þe clerar certan lufe of a lufar is, þe nerre to hym & more
 present^t god is, ¶ And þerby clereyar in god he ioys & of þe sweit^t
 gudeness þe more he felys, þat^t to lufers is wont^t þe self^t to inscheed,
 28 & with myrþ with-out^t comparision in-to hartis of meyk to seryth.
 fforsoyth þis is pure lufe qwhen desyre of non oþer þinge with it^t is
 mengyd, nor to bewte of bodily creature he has non inclinacioⁿ, bot^t
 rather, the scharpnes of his mynde clensyd, in o desyre of euer-
 32 lastyngnes Al-to-gydir he is stabyl^t & with frenes of spirytt^t in-to
 heuyns bisily he behaldis als he þat^t is rauschyd^t with bewte of any
 qwhom he may not bot^t lufe & behald. ¶ Bot rauschyng is als it^t
 is schewyd, in-t^t [w]o wys is vnderstande: ¶ O maner forsop in qwhilk
 36 sum man is rauschid oute of fleschly felyng, for þe tyme of hys
 rauschyng þatt^t playnly he feyH not^t in flesche, ne qwhatt^t ner
 qwhat is done of his flesch, & ȝit he is not^t dede bot^t qwhikk^t, for ȝit^t
 þe saule to þe body gifys lyfe—And on þis maner sayntis sum tyme
 40 ar rauschyd to þer profett^t & oþer mens lernyng^t, als paul, rauschyd^t

Joyful lovers
 ceaselessly
 haste to hea-
 venly abodes

This grace is
 not given to
 all, but taught
 to a holy soul,

that, knowing
 the mystery
 of love,
 [Fol.
 XXXVI. a.]
 ascends to
 His love with
 a loud cry.

The brighter
 is the lover's
 love, the
 nearer is God.

Pure love has
 not desire of
 anything else
 mingled with
 it.

Ravishing is
 the being
 taken out of
 fleshly feel-
 ing, though
 not dead.

Another way
is the lifting
of the mind
to God in
contempla-
tion.

This is well
called "ra-
vishing," for
it is against
nature.

They are
called "ra-
vished in love
whose desires
are given
solely to their
Saviour."

[Fol.
XXXVI. b.]

The ravished
soul is tied to
Christ with
the band of
love, that
can't be
loosed.

Ravishing is
a foretaste of
everlasting
sweetness.

to þe þink heuyn; And on þis maner synnars also in visyon sum-
tyme ar rauyschyd, þat þai may se Ioy off sayntis & paynes of
clampned for þer correccioñ, And oþer als we rede of many. ¶ An-
oþer maner of rauischynge þer is þat is lyfting of mynde in-to god 4
be contemplacion; And þis maner of rauischynge is in aH þat ar
parfyte lufars of god, & in none bot in þame þat lufys god. / &
weH þis is cald a rauischynge als þe todyr, ffor with a violens it is
doyne & als wer agayns kynde, & truly it is abowne kynde þat, of 8
a fowle synnar, may be a child fulfyl with gostely Ioy in to god
borne. þis maner of rauischynge is to be desiryd & to be lufyd.
& truly criste ay had godis contemplacion, bott neuer drawn of
bodely gouernance. Dyuers þefore it is be lufe in felynge of 12
flesch to be tane, / & fro a bodily felynge to a syght loyfuH or
dreedfuH to be tane. ¶ þat ravyschinge I hald best of lufe in
qwhilk man may adyH moste mede. / Clerely to see heuynly
þingis longis to rewarde, not to increse of meed. ¶ Rauischyd also 16
in lufe þai ar calde þat to his saviour desyres holly & parfitely ar
givyn & worþely to þe heght of contemplacione ascendys, with
wysdom vnwroght þa ar lyghtynd, & heet of þat lyght vndescryuyd
with qwos fayrnes þa ar rauischyd þa wer worþi to feyH. þis to a 20
deuote saule truly happyns qwhen aH his þoghtis to godis lufe ar
ordand & aH waueryngis of mynde gos in-to stabylnes, & now
nowþer it wauyrs ne houys, bot with aH desyr in-to on broght, &
sett with ful grete heet, desyrs to criste, to hym spread & givyn als 24
no-þinge is wer bot þis too, þat is to say, criste & þe lufand saule.
¶ To hym þefore it is tyd with þe bande of lufe vnabyl to be
lausyd; [&] fleynge be passynge of mynde a-bowne þe bowndis of
þe body a meruelus moyster itt drawys fro heuyn, to qwhilk it suld 28
neuer cume bot if it had bene rauischyd be godis gras fro inwarde
affeccioñ in gostelye heght sett, in qwhilk, no meruale, helefuH
giftys of grace it resauys. ¶ Qwhils it þefore aH onely godly
þingis & heuynly, with free hartt, not dryvin agayn knawyngly, 32
pinkis, / his mynde, also abowne aH bodily & visibil in-to heuynly
chaungyd & takin, he seis. Nere it is with-outyn doute, þat in
hym-self varilye he take & feyll þe heytt of lufe, & þen in-to
gostely songe & swetnes þer-of he be multyn. þat truly of þis 36
rauyschynge sal felow he þat is chosyn þerto; þerfor þis rauisch-
ynge is grete & wondyrfuH. / It passis truly, as I suppos, aH dedis
of þis lyfe, for it is trowde of euerlastynge swetnes a fortaste. / It
passis also, gylles, aH oþer giftys þat in þis pilgrimage to sayntis 40

- god gifys to meyd. / In þis truly worþi þa ar a hyar place in
 heuyn for hereby in þis lyfe more byrnyngly & restfully god þa ha
 lufyd,¹ ¶ Als to hee reste it is desyrk to seke & hald, ffor in
 4 mykyH bodily bisynes [or] in vnstedfastnes or waueryng^t of mynde
 nowdyr it is getyne nor haldyn. / þerfor qwher any to þis is lyft,
 fuH of aH Ioy & vertew he lyfis, In sikyr swetnes he saH doo, &
 aftyr þis lyfe emongis aungels companys fuH worþi & nere god he
 8 sal be. ¶ In þe meyn-tyme certayne he has swetnes, heet, &
 gostely songe, of qwhilk^t before I hafe oft touchyd, & be þis he
 saryfys god, & hym lufanck with-oute partynge to hym draws. /
 Bot sen þe body þat rotys greuys þe sawle, & þis warldly dwellynge
 12 ovr sensuualyte many þinges þinkand^t castis downe, þerfor not ay
 with slyke besynes synges, nor with euyulyke gostely songe þe
 sawl in aH tymes cryes. ¶ Sum-tyme certayn more he felys off
 heet & swetnes & with difficultee he syngis, sum-tyme truly with
 16 grete swetnes & besynes it is rauyschyd qwen heet is felyd þe lesse ;
 Oft also in-to gostely songe with grete myrth he flees [&] passis &
 also he knawes þe heet & swetnes of lufe with hym ar. ¶ Neuer-
 þe-lesse heet is neuer with-oute swetnes, þof aH sum-tyme it be
 20 with-uten gostly songe, þe qwhilk also bodilye songe lettys, &
 noys of Iangilars makes to turne agayne in to þoȝt. In wildyrnes
 more clerely þai meet, for þer spekys þe lufyd to þe hart of þe
 lufar, als wer a schamefuH lufar, þat his lemman befor men halsys
 24 not, nor frendely, bot comonly, & als a straungere he kyssis. ¶ A
 devoute saule sikyr fro wardly bisynes in mynde & body departyd,
 only cristis plesaunce desirand^t to vse, / onone cums hevyuly ioy, &
 it meruelusly myrthand^t, melody to it spryngis qwhos tokyn it
 28 takis, þat now forward^t wardly sownde gladly it suffrys not. þis
 is gostely musyk, þat is vnknawen tiH aH þat with wardly bisynes
 lefuH or vnlefuH ar occupyde. No man þer is þat þis has knawen
 bot he þat has stodyyd to god onely to take hede.
- When any
 one is raised
 above un-
 stedfastness,
 he lives in joy
 and virtue.
 He has the
 sweetness of
 ghostly song,
 by which he
 serves God.
- Sometimes
 he feels more
 sweetness.
- Of he passes
 into spiritual
 singing.
- [Fol.
 XXXVII. a.]
- In the wilder-
 ness the be-
 loved speaks
 to the heart
 of the lover.
- No man has
 known spi-
 ritual music
 but one who
 has studied
 to heed God
 only.
- 32 The desir of a lufar to god is schewyd, & þe cursyd
 lufe of this warlde be many ensaumpyls ar
 declaryd, & þat þe mynde of god inwardly lufars
 byedis nott. [Cap. VIII.]

¹ quemadmodum summa quies ad hoc requirendum et retinendum ex-
 poscitur.

Sweet Jesus,
I bind Thy
love in me
with a knot
that can't be
loosed.

I long to die
for love.

My life fails
in heaviness,
and my years
in wailing.

Great heat
gives increase
to sweet love.

The fulness of
my happiness
[Fol.
XXXVII. b.]
begins as I
draw near to
death.
My habita-
tion is or-
dained for me
where love
cools not.

I faint for
love, and
spend all my
time in holy
sighing.

Woe to those
years are
passed
without the
fruit of
charity.

O swete Ihesu, þi lufe in me I bynde with a knot vnabyH to be
lowsyd, sekand þe tresure þat I desire, and longynge I fynde,
for in the I cese not to thyrst. þerfor as wynde my sorow vanischys,
for my meyd is gostely songe þat no man seys. In-to swete songe 4
myn inwarð kynde is turnyð, & I for lufe longis to dye. ¶ Lyght
gretnes of gyftis me delitis, & tarynge of lufe with Ioys me ponyschis,
qwyls þa cum þat me takes, & takanð refreschis. Bot þo þingis
want þat to me longynge my lemman sulð schew, þa wond me þat 8
I longe, & my longynge fully not zit þa heel, bott' rapen encress, for,
lufe growng, longynge also encresis. *Sic defecit in dolore vita mea,*
& *anni in gemitibus*; þus failys my lyfe in heuynes, & my zeris in
wamentyng, for fro my lufe I am put bak, [&] desyre of deed is 12
with-drawen, & medeyne of wrechis tarys; & I in cryingis rys &
sayes: *heu mihi, quia incolatus meus prolongatus est*: 'Allas, my
labour is lenghtyd; luf it is þat me noys, lufe þat me likys. [It]
me chastis, for soyne it is not gyfyn þat so mykil is lufyð; He 16
gladdis, for with hope he refreschis & counforth vntrowed in þis
hetis he scheddis. ¶ Grete longynge sothely growes qwhen be ioy
of lufe qwhen þe dyte of gostly songe¹ is in þe sawle, & grete heytt
to sweite lufe gyfis increse, & now no þinge is so lefult as to þinke 20
dede lyfe. ¶ ffor þe flowre in qwhilk this þoght is norisshyd, it
may not haue ende, bot Ioy þat bisily waxis grete in þe lufar, & þat
is wondyr þoght, of deede & melody it makis aH one. ¶ Truly
when I to dede drawe, fulnes of my blistnes in me begynnes, þat 24
aH-myghty god qwhome I lufe to me saH gyff. / My seet sothely
in place is ordand qwher lufe kelys not, nor vnto slawnes may not
bowe. His lufe certayne my hart kyndyls for his fyre I may feyH,
qwhar-by strenght of my sawle knawes no greyfe qwhils I am 28
strenghtyð holly in solace of lufe. ¶ ffor lufe I faynt & in holy
sighinge al my tyme I spende, & þat to me sal be no repreife be-for
godis aungel to qwhos felischyp byrnyngly I desyre, with qwhome
also in strong hope I byid to be endyd. ¶ And lovyng þat gladyns 32
a longar now saH relees, & blistful syght with Ioy saH opyuly
schewe þat he desiryð & lufyd. ¶ Bot ay woo be to þame qwhos
days ar slippyð & passyð in vanite, & þer zeris with haste ar pari-
schyd with-uten fruytt of charite, þat longis in lufe vncleue And 36
for fayrnes of rotyn flesch, þat is bot þe couerynge of fylth & cor-
rupeion, with-uten swetnes to deed ar ledð; Apon qwhome also is
fallyn þe fyre of wretH & couetys, & þe swne of light euerlastynge

¹ lufe crossed out before songe.

- þa ha not seyne. þis gos in-to exiH filowande þer vanite ar made þame-selese vayne als þo wer þat ha lufyð. þerfore when þai saH be demyd, þa saH criste scharp & intollerabyH to þer cyne for þam
- 4 þer hartis in þis lyfe felt hym neuer sweet. / þa truly here in þame-self þat hym felys sweett, þer doutles welcheryd þa sal hym see. They who feel Him sweet in themselves here, shall doubtless see Him there.
- ¶ Slike truly to hym als we now ar, slike one he to vs þen saH appere, / to a lufar certan lufly & desirefuH, & to þame þat lufyd
- 8 not hatefuH & crueH. & ȝitt þis chaunge of his party is nott, bot of ours; he sothely ay is one vnchaungabyH, bot euery creature slyke saH se hyme als he is worþi. God truly wyfully hym-selff scheuys to ilk man als he wyH, & þerfore in one lityH part of tyme
- 12 & at ons to ryghtwys plesyng & to vnryghtwys wroth he saH appere. / Lufe truly of resonabiH sawle so doys, be it goyð be it yH, after it it sal be demyd / þat is no-þing so spedefule to gett Ioy euerlastyng als is þe lufe of criste, nor no-þing sonar bryngis to
- 16 vttyr dampnacioñ als lufe of þe warlk. / Luf þerfor euerlastyng oure myndes myght enflawme, & cursyd lufe & hatful of fleschly affeccion far be putt owte. ¶ Swetnes of heuenly lyffe vs moyste & to vs be not lefuH bittyr swetnes of þis lyfe to lufe; ffor gaH of
- 20 dragons,¹ þat is to say, cursidyst wykkydnes, & bittyrnes of falshede is wyen of synnars,² for þai it drynkand ar so maddyd þat þa see nott to þam qwhat is to cum; and venum of neddyrs;³ þat is schrewdnes killand, to þam is dedely drynk, & vnabyt to be helyd, [Fol. XXXVIII. a.]
- 24 for þer males is incorigibyH.
- ¶ þis warlk truly has likyngis of wrechydnes, ryches of vanite, wondyng flateryngis, dedely likeyngis, wode luste, made lufe, hatefuH dyrknes, mydday in þe begynyng & at þe ende nyght euer-
- 28 lastyng. I[t] has also salt vnsalt, sauyr vnsauyr, fowle bewte, horribil frenschyp, chiryschyng nyght, bittyr hony & kyllande fruyte. / It hase also a rose of stynke, Ioy of waymentyng, melody off heuynes, louyng of despyte, truly drynke of deed, Aray of
- 32 abhominacioñ, þe ledar begiland & þe prince downe castand. It has also þe geme of heuynes & scornfuH praysyng, of lillis blaknes, songe of soro & foule bewte, / discordyng frenschyp & snaw blaknes, solas forsakyn, nedy kyngdome. It has a nyghtyngale mor
- 36 roryng þen a cowe, A swete voys with-outyn melody, a scheep cled in foxis skyn, & a dowe wodar þen any wode best. / Flee we þerfor bodily & warldly lufe, qwas bake has a pryke if aH þe face flatyr; A sweet voice without melody, a sheep clad in fox's skin,

¹ Or R. *ffel draconum*.² Or R. *Vinum impiorum*.³ Or R. *Venenum aspidum*.

a bath burn-
ing with fire
of hell.

To those who
have their de-
sires bent on
love of this
world's
creatures,
it is a great
burden to
think of God.

They have
the palate of
their hearts
filled with
the fever of
wicked love.

[Fol.
XXXVIII. b.]
He that burns
in perfect
charity feels
no sin.

qwos flowre is anoytt^t with gaH, & þe pape of neddyrs, þof it be
priuely, it beris; qwos sauyr cuttis mans saule fro gode, & þe bath
byrnys with fyre of heH; qwos gold in-to moH saH turne, & þe
ensens fyre of byrnstone saH scheed. ¶ Here is lufe with-outen 4
meyknes, wodnes ful likyng, þe qwhilk þe saule to it bun suffyrs
not to be Ioynye to sayntis setys or in godis lufe haue likyng. /
¶ To þame sothely þat has þer desyre bowyd to lufe of þis warldly
creaturis, hevy it is, & to greet byrdyn of god to þinke, þof mynde 8
of hym be swettyst & to þinkars meruelusly it waxys sweytt. ¶ If
þa begyn of hym to þinke, onone fro þer mynde he scrithys & to þer
old thoythis þa turne in qwhilk ful longe þa ha restyd. þai ar bun
certan with þer iH custum, and to so seyke & vnclene myndis with 12
grete & longe vse of gostely þoȝt & castyng a-way of fleshly ymagin-
acioñ AungeH foyd saH not sauyr. ¶ þa haue certan þe palate of
þe hart filyd with feuyr of wykkyd lufe, / qwarfor þai may not fele
swetnes of heuenly Ioy. ¶ Als if it happyn into þer myndis gude 16
þoghtis to cum, þer byde þa not, bot soyne, þe tokyns of godis
inspiracione put owte be rotyng of yH, þa go fro yH to wars, & the
more dampnably þa fale þat þa to þat gude þat þa wer with touchyd
consentis not. ¶ So þa þat ar chosyn, þat growndly ar byrnyd with 20
lufe off gode / & to criste drawes with-owte partyng, if any tyme il
þoghtis þer saule pluk or do stres to entyr, onone to heuyn behald-
and þa caste þame out & with heet of þere affeccioñ slokkyns, & no
meruayle ffor with gude custume þam-self þa rayse so þat non erthly 24
þinge nor odir of venemyd swetnes in qwhilk þa suld haue luste þa
take. He sothely þat in parfyte charyte byrns, felys no synne, no
wikkyd luste, bot rather in his god he Ioy, & nowdyr angry ne
vnclennes hyme heuys.

28

Of diuers ffrenschips of gude & ille & as it may be
lawsyd; of scarisnes & of frenschip of men &
wymmen, & of trew frenschip & how chosyn in itt
in þis lyffe Ioy & of foly of sinne þat abstene to 32
mikylle, or ar nakyd, & of fleshly frenschip, &
aray of men & wymmen. [Cap. IX.]

Friendship is
the knitting
of two wills,
and should
exist chiefly

Frenschyp is knytinge of two wyllis to lyke þinges consentyng
& to vnlyke dissentyng, and þis frenschyp may be betwix 36
guyd & be-twix euyl, bot be dyuers desyrs. & moste þis aght to be

betwix god & mans saule, þe qwhilk his wyH to god's wyH is hun
to conferme in aH þinge, so þat qwhat god wyH it wyH, & þat god
wyH not nor it wyH. þus sothely be-twyx þam sal be ful frenschyp.

between God
and man's
soul.

4 In mennys desyrs qwer is tru frenschyp? god forbede þat bodily
sondryrans make partynge of sawlis, bot rather þe knot vnloouslyd of
drawynge frenschyp sal comfortli heynes of bodily sondrynge,
þat þe freynd with his freynd saH þink he is, qwhils he seys sted-

8 fanes of wills vnloouslyd. It is certan trw frenschyp qwhen a freynd
behauns hym to his frende als to hym-self / qwhen he þink's his
freynd hym-self in a-nodyr body, & his freynd he lufis for hym-
self, not for profett þat he trowys of¹ hym to haue. ¶ Bot it is

True friend-
ship is when
a man be-
haves to his
friend as to
himself.

12 askyd, if þe tone freend erre qwhedyr saH frenschyp sees? Sum
says frenschyp is not parfytte bot if it be betwix þame þat ar lyke
in vertewe; / bot how was þat parfytte þat myzt be brokyn? þe tone
errand now is it not parfytte, & so sothly it may go to nozt. þat is

Some say
friendship is
perfect only
when between
equals in
virtue.

16 agayns resone qwhere a man is lufyd for hym-self, not for profett or
lykyng. ¶ In frendys sothely is it nozt necessary þe tone be
chawngyd for chaungynge of þat toþer, bot frenschyp, sene it is
vertew, impossibyl it is þat it be voydyd in any man with-out his

Friendship,
as a virtue,
calls back
the erring
friend.

20 chaungyng. / Qwharfore it is not brokyn for erre of þe tone,
bot, ande it be trew frenschyp, more bisy it saH be to caH hym
agayn þat erryd. & þus frenschyp bus be callyd lufe, be qwhilk he
wyH & gettis guyde to hys freynde als to hym-self, & for no erre

24 itt may be brokyn qwhylst þa lyfe. ¶ ffrenschyp certan lyghtlye
is lousyd qwhen in þe frendes ar not fune qwharfor he suld be
lufyd, þat is to say qwhene frenschyp is not profetabyH ne lykand
for qwhylk freyndis now ar lufyd, & slike frenschyp is fenyd, for it

[Fol.
XXXIX. a.]

28 may not last bot qwhilste lust & profett bydis. ¶ Bot þat be caus
qwhar of² trew frenschyp in frendys is not dissoluyd qwhils þa
lyfe, þerfor trewe frenschyp is not brokyn qwhils þa ar, bot, þe
tone errand, zit both may lyfe. & þerfore, þof on erre, zit lastis

32 frenschyp, if it be trewe, for þame-self þa lufe after þam-self as þa
ar gude, þat bus be vndirstandyd not of gudeness of maners bot of
kynde. ¶ Kynde truly gars a man seykt hym a trew frende, for
kynde desyrs kyndeness & fayth to kepe, & itt wyrkis no-þinge in

Nature makes
a man seek a
true friend.

36 wayne; qwarfore þat frenschyp þat is kyndely sal not be lausyd,
kynde lastyng, bot if it be in-to grete wronge of kynde þat lufyd
kynde gaynstand, & þat may kynde o no wyse do, bot if it be
oppressyd with rotyn maners. ¶ ffrenschyp þerfore þat anyþinge

¹ In margin in another hand; altered from he ² fore struck out before of

Friendship
is not cast out
by poverty,
fault or foul
disease.

I do not know
by what mis-
chance a true
friend is sel-
dom found.
Every man
seeks his
own; and no
man has a
friend who is
as himself in
another body.

[Fol.
XXXIX. b.]

Women's
reasoning is
less quick
than men's.
They are be-
guiled,

and look not
to holiness.

Love of man
to woman
was ordained
of God,

kyndyls þat is not þe same þat is lufyð, slakis & is slokynde qwen
þat þinge þat stirryð þe lufe is not had, / as if maners or riches or
fayrnes frenschyp be had with yH maners, riches scriþinge, fayrnes
wastyð, frenschyp Also vanyschys & of hym þat it had is sayde 4
no-þinge vnhappiar þen to be happy. ¶ Bot ffrenschyp þat kynde
wyrkis in frendys, with no pouert is cast owt, with non errour done
away, with none fowlnes of body is endyð qwhilst kynde lastys þat
is cause of þis frenschyp. Slike frenschyp is pure naturel, & þerfore 8
meyð ne vimeyd, bot if it oght freyt agayn godis commament, it is
worpi. It has also a grete likyng with it kuytt in qwhilk it adyls
no meyde ne vūpanke. ¶ Tru frenschyp may not be with-out
likyng be-twyx frendys & paire desirefuH speych & comfortabyH 12
chere. / And þis frenschyp if it be enformyð with godis grace &
aH-to-gidyr in god it be, & it to hym be gyfyn, & so þen holy fren-
schyp it is calde & fuH meyd-fuH. ¶ I wote not soythelye be
qwhat vūhap now is fallyn þat vūneyth or seldom is fun a trew 16
freynde; ilkone his awen sekys & no man has a frende of qwhome
he says he is my-self in a-nodyr body; þa bow to þer awen profett
& likyngis, & gyl to fulfyll in þer frendys þa schame nott. þerof is
demyd þat þa trew frendys ar not, bot fenyð, for þe men þai lufe 20
nott bot owdyr þer gude þa couet or to fals flatering & fauyr þa
tent. ¶ fforsoth be-twyx men & wymmen þof frenschyp be perlius,
for fayr bewtee a freyH sawle lyghtly chirischis & temptacion seyn
settis fleshly desyre on fyre & ofte¹ tymes syn it inbryugis of body 24
& sawle, & so wymmens company to men is wont to happyn to
destruccion of vertew: And ȝit þis frenschyp is not vnlefuH bot
meydfuH, if it be had with goyde sawle, & for god if it be lufyð,
not for swetnes of flesh. ¶ If wymmen truly þame-self saw despisyð 28
of men, of god þa sulð pleyne þat made þame slik of qwhome men
sulð dysdene, & of heyH paraunter þa sulð mistrest; þame-self for-
sakyn þa trow, if þa counseH of men or helpe take not. In þame
certan resun is less qwhyk, & þerfore lyghtly þa ar begilyð & soyne 32
ouyrcumne, & þerfore mykyH þame nedys counseH of gude men. /
Of yl tru'y iH ar þa drawen, ffor mikyH redyar þa ar to lykyng of
luste þen to clerenes of holynes. ¶ þer is also a kyndely lufe of
man to woman þat no man wantys, nor ȝit þe holy, be kynde 36
of god fyrst ordand, be qwhilk to-gidyr beand & acordand be
kyndely stirryng felaly þa ar glad. þis lufe also has hys likyng,
as in spech & honest touchyng & goydly dwellyng sam; be þe

¹ Altered from of; in margin in another hand.

- qwhilk^t man gettis no meyd^t bot if it be mellyd with charyte, nor vnþankis he gettis bot if it be filyd^t with synne. ¶ If ih meynge ryse be qwhome he þinkis of lust & þa to it^t go, doutles gilty þa ar 4 of deed^t, for agayne god þai synne. ¶ þa trespas fowH þerfore þat say þat^t aH ovr dedys inwarde or vtward^t ar meydfuH or vnmedefuH, for þa wak^t put away, or at þe leste kyndely dedys & likyngis þa stryfe in vs not to be, & so confusion too nobyH kynde to brynge 8 in þa ar not aschamyd. ¶ þat frenschyp certan & cumpany of men & wymmen is vnlefuH & forbed in qwhilk þa in covetis acorde fowH luste to fuffyH of þer desyre, euerlastyng potand behynde, in temporall solas & bodily lufe þa seyke to florysch. ¶ þa also 12 greuously synnes, & most þat^t holy ordyr has takynn, & gos too women as woars, sayand^t for þer lufe þa longe & nehand sweltis in greet desyre & stryfe of þoghtis, & so þame lyght & vnstabyH to wrechydnes of þis lyfe & endles also þa leed. & þa saH not^t be lef^t 16 vnponyschyd^t, for þer dampnaciō with þame þa bere, of qwhome be psalme is sayde: *Sepulcrum patens est guttur eorum*, &c., þat^t is to say: 'þer throytt is an opyn grave; with þer tungis falsly þa wrought deme þam gude.' ¶ Gode certayne wyH þat^t wymmen of 20 men be not despisyd nor be vayn flaterynge be begilyd^t, bot^t in aH holynes þat^t longis to body & sawle truly & charitefully þat þai be taght. Bot^t seldum is he fun þat now so doys, bot rather þat is to soro, Audyr for gyftys or þer bewte to get, þa study þame to informe. 24 Qwarefore oft-tyme it happyns þat þat if þa tech þame in o þinge, in a-nodyr þa dystroy¹ þame, & þo þingis þat wymmen plesys to vse, þat þa be nott greuyd^t, þa wil nott or þa dar nott forbeyd^t, þof it be yH. ¶ Trew frenschip certan is sadned of lufars & coumforth of myndis, 28 releve of greif & out puttyng of warldly hevynes, reformation of synnars, encrese of holynes, lessyning of sclaunder, multiplyng of gude meyd^t. Qwhils a freynde be his freynde be helesfuH counseH is drawn fro yH & to do gude he is enslawmyd^t, qwhen he seis in 32 his freyn^t gras þat^t he desires to hafe. Holy frenschyp, þerfor, is not to be despisyd þat^t has medcyn of aH wrechydnes. ¶ Of god truly it^t is þatt, emonge wrechidnes of þis exile, with counseH & help of frendys we be comforted^t, vnto we cum to hym qwher aH we sal be 36 taght of god & in setis endles seet, in hym þat we haue luffyd^t & in qwhome & be qwhom we had frendys, with[owt] end we saH be glad. ¶ ffo þis frenschyp I may no man except be he neuer so holy, bot he it nedys, bot if þer be any slyke to qwome no man bot Aungellis

Joined with
charity it is
meritorious;

but in cases
it is wicked.

Cursed are
those who
mislead wo-
men in love.

God would
have women
truly and
charitably
taught of
men.

[Fol. XL. a.]

A friend may
be drawn by
a friend to
good,

but God alone
can comfort
us in our
wretched-
ness.

No man can
do without
God's friend-
ship.

Man rejoices
in his friend's
presence;

his soul is not
comforted by
things stink-
ing, unclean
and worldly.

The man that
rejoices in
God's works
shall take
comfort.

Man's body
is for God,
and must be
kept for Him.

[Fol. XL. b.]

saryfs. *þer* ar sum *þat* in *godis* lufe Ioy & *with* his swetnes so ar
moystyd *þat* *þai* may say *Renuit consolari anima mea*: ¶ My sauht
gaynsays to be *comforthid* *with* *wardly* chere *with* *qwhilk* *wardly*
lufars *þame*-self *refreschis*. ¶ *Neuer*-*þe*-les it beheys *þat* *after* 4
kynde & grace in *þis* *þingis* *þat* to *þe* body is nedefuht, & in me & in
men, *þat* *þa* be *delityd*. ¶ *Q*who *ettis* or *drynkis* or *takis* recreacion
of hate or cold *with*-outen *likyng*? ¶ *Q*who has a *freynde* & in
hys *presens* spech & *with* hym dwellynge & *part* takynge of hys 8
gude is not glad? *sikyrlly* none bot wode & *þa* *þat* wantys reson, for
in *þis* & *odyr* lyke is mans lyfe *comforthyk*, *þof* it be *þe* holyst &
in god *þat* *qwhikestly* Ioy. ¶ It is not *þerfore* of slyke *comforth*
to be *vnderstandyk* 'My saule gaynsays to be *comforthyk*,' bot of 12
stynkand & *vnclene* & *vnlefuht* *comforth* of *wardly* *þinges*; And
afterwarde he sayde 'Lorde, in *þi* wark þou hast *gladynd* me & in
þe wark of *þi* handis I sal be *ioyfuht*.'¹ ¶ *Q*who *denyis* *þat* he saht
take *comforth* *þat* says hym-self to be *myrthyd* in *godis* warkis? 16
Bot *þe* *vnwyse* man sal not *knew* *þis* nor a *foyht* *vnderstande*. Sum
truly has *þe* lufe of god, bot not *after* *conyng*, *þe* *qwhilk* *qwhils* *þa*
study to put by *superfluite*, *þa* ar also *vnwysely* Also *þa* ar *brokis* of
þer *necessaris* to cut away *supposand* *þat* *þa* gode may nott *plees*, 20
þamself bot if *þa* *castis* be to mikyl *abstinens* & *vnmesurde* *nakyd*-
nes. ¶ And *þof* aht *palenes* of face be *þe* *bewte* of solitary man,
neuer-*þe*-les *þer* *seruys* is not *ryght* *ordand*, for if *þa* be *bydyn* *þer*
bodis to *chastis* & to *brynge* itt in-to *þe* *seruis* of *þe* *spirytt*, *þit* awe 24
þa not *þer* *bodys* to *slaa*, bot *kepe* *þam* to *godis* *worschyp* to *tyme*
he *sondyr* *þe* saule fro *þe* body *þat* he has *ioynyd*. ¶ *Slike* *þerfore*
to men ar *scharp* & in *þam*-self *bittyr*, And *kepyng* of *frenschyp* *þa*
knew not nor *þe* way *þerof* *þa* keep. ¶ Lufe *forsoth* of *kynsmen*, 28
if it be *vn*-manerl, *fleschly* *affeccione* it is *cald*, & it is to be *brokyn*,
& *lettis* not fro *godis* *seruis*, for *kynde* in *þat* it is *wyrkis* not *agayns*
þe *maker* *þerof*. ¶ *Aftyward* *worpily* *wymmen* of our *tyme* ar 32
repreuabyht *þat* *nw* array to *hede* & body in so *maruelus* *vanite* has
fun & *brought* vp *þat* to *beholdars* *bothe* *drede* & *wondyr* *þat* put.
¶ Not onely *agayns* *þe* *sentens* of *þe* *aostyht* in *golde* & *dressynge* of
here to *pryde* & *wantonhede* *þa* go *sarifand*, bot also *agayns* mans 36
honeste & *kynde* be god *ordand* *brode* horns & in *gretnes* *horribyht*

¹ R.: Delectasti me domine in factura tua & in operibus manuum tuarum exultabo.

² R. vir insipiens non cognoscet & stultus non intelliget hoc.

of here wroght þat grw not þer, on þer hedis þa sett, of qwhome
sum þer fowles to hyde or þer bewte þa study to increse with paynt-
ynge of begillynge avotre þer faces þa color & qwhittyn. ¶ Clethyng

Women now-
a-days wear
large masses
of false hair,
and paint,

4 also newly korvin both men & wymmen ful fondly visis, not seant

kynde qwhat besemys, bot qwhat newe nyse^l of tithandis & vayne
nwelte þe feynd stirande he may vp brynge. ¶ If any of slyke

seeking only
for novelty
and dress;

þingis 3ee ful seldum wald snyb, to scorne he is laghyd, & mor þa

8 charge a fonde tayH þen þer amendys. / Pass þa þerfore, takyn be þa

& also snaryd, þis ladys & wymmen þat ar cald worpi, þat desyrs
for a tyme to be fayre & euerlastyngly to be fowle; for after þis ioy

heH payn þa saH feyH þat not criste in þis lyffe bot foulest vanite of

but hell-pain
shall come
upon them.

12 þis warld has lufyd, þame-self crownand with rose or þa welkyd,

bot let vs passe.

¶ þat with ilk tyme & deyð godis lufe is to be

mengyd þat failys not for wel ne wo. And of þe

16 worthynes þerof & of teris turnyd to songe.

[Cap. X.]

Luf of þe godhede man þat it parfityly þirllis & with fyre of þe
holy gost truly enflaumys, with meruellus gladnes his saule to

20 it takis & fro mynde¹ of a lufar it byndis þat to vayn itt may not

turne & to his lufe bisily he goys. We may forsoyth, if we be trw

luffars of our lorde Ihesu criste, qwhen we walk apon hym þinke,

We can think
of God in our
walks,

& songe of his lufe hald qwhils we in felyschyp sytt, & at þe burde

24 his mynde we may haue & also in tasyngne of meet & drynke;

¶ Att euery morseH of meet & draght of drynke god we awe to

as we eat and
drink,

loyf, / And in tyme of our meet takynge & space be-twix morsels

to 3eild hym loueyngis with honily swetnes and cry of meteH &

28 with desire in meet qwhiel to 3erne. ¶ And if we be in labur of

handys, qwhat lettys vs our hartis to hevyns to lyft & boght of

and as we do
our work.

endles lufe with-oute cessaynge to hald? ¶ And so in aH tyme of

our lyfe qwhik & noght slawe no-þinge bot sleep our hartis fro hym

Nothing but
sleep shall
take our
hearts away
from Him.

32 saH putt. ¶ O, qwhat ioy & gladnes to þe lufar scrithis!! O how

happy & truly desyreful swetnes his saule fulfylls! ¶ Luf certan

is lyfe abydinge with-owt end qwher it is seet, qwhen þe lufe after

lufely desyre in hevyns rotyd prosperite ne aduersite may chaunge,

[Fol. XLI. a.]

36 als wysist men has writtyn. ¶ þen no meruayH þe nyght to day

No wonder
night shall
be turned to
day!

¹ & ab amoris tanti memoria nec ad momentum vagare permittit, ligat mentem amantis ut ad sana.

This love is
true love, not
feigned,
giving angels'
song to Jesus.

Thou shalt
not be over-
come by
beauty, that
thou be not
defiled.

I am com-
pelled to say
something
that hearers
and readers
may follow.
All worldly
love is but
sorrow and
wretched-
ness.

I may not
love a crea-
ture, but only
my Creator.

He is wor-
thiest to be
loved, con-
taining all
things in
Himself.

he saff turne, Dyrknes to lyght, heuynes to melody, noy to solas &
labyr to sweet rest. / ¶ *His lufe truly is not of ymaginacion or fenyd,*
bot trw¹ & parfytte & to criste *with-outt partynge* gywyn, aungel
songe *with melody to Ihesu zeeldand.* ¶ And forsothe if þou lufe 4
in þis maner as I haue sayd, *with þe best & worpiest in þe kyng-*
dome of god to þat qwhikly syght þou salt be nere fuH glorius.
¶ Emang' aH *inpugnacione of fendys movyng' þat risys of fleschly*
frenschyp, couetyng of worldly þingis in heet of lufe & vertew of 8
prayer weH þou salt ouercum. Also þou salt ouercum lykyng of
fayrnes, schewyng' þat for aH þinge þat may be þoght, þou wold
not ons be filyd. *With þat also þou salt be fillyd with gostly fode,*
& þe delis of endles lufe þou salt knaw in sykynes; & als wer in 12
verray connyng þat þou þe lufar art of þe kyng euerlastyng.
¶ Neuer-þe-les to no man þis happyns bot if owder god to hym say
it' or þat he in hym-self a grete part' of meyd' to kum feyl bydyng.
¶ Bot of þame qwarto speke I *with odyr þe qwhilk þof aH þa be* 16
chosyn, þis holy letwary zitt tastyd not? Sum-tyme of my-self I
meruayle þat I haue spokyn of þe excellens of lufars of god' als qwo
say qwho-euer wyH to it' myght' cum, & zit it is not of ylk rynnar
ne willar, bot of criste lufand, lyftand & takand. ¶ *þe smalnes* 20
certain of my mynde can-not opyn itt þat as a blabyrar I am besy
to schew, zitt I am compellyd sumqwhat to say, þof aH it' be vn-
abyll to be spokyn, þat herars or redars may stody to folo itt; fynd-
and þat aH lufe of fayrest & lufyest' worldly þinge in comparison to 24
god's lufe is sorow & wrechydnes. ¶ *þerfore behald to þour vnder-*
standyng & knaw weH our lorde his lufar makes meruelus & raysis
in heght, & with vn-worthi luf' of vayn hope it' suffyrs hym not be
castin, bot in hym-self swettyst' to lufe stabilly kepys. ¶ *Luf truly* 28
is continual þoght' with grete desyre of fayre gode & lufly; for if þe
þinge I lufe be fayr & not' gude, vnworþily I schew my-self to lufe
itt', if it be gude, to be lufid it is. ¶ *Lufe truly of creature, þof it'*
be gude & fayre, to me is forbed, þat to þe weH of gudeness & fayrnes 32
aH my lufe I suld' offyr & keyp, þat he be my lufe þat is my god &
my Ihesus. ¶ He onely of hym-self' has fayrnes & gudeness & þe
self fayrhede & gudeness he is. / *Odyr þinge qwhat-euer it' be, fayr*
ne gude it' is bot of hym, & þe nar to hym þe fayrar & þe bettir þa 36
ar. ¶ *Worþiliest þerfore he is lufyd þat aH þinge in hym-self con-*
tenys þat worpi es to be lufyd & of a lufar to be soght, qwharfore
of his party no þinge withaldis bot þat he moste byrnyngly myght'

¹ MS bot. trw bot trw

- be lufyd. / Truly oght ellis if I lufe, my consciens me bitys þat I lufe not ryght. I drede þat at I lufe, luf not me agayn, & 3it I adred for drede iH lufars departis & aH *per* vanites wastis.
- 4 ¶ Oftymys also odyr noys happyns þat gaynes & swetnes of lufars sturbyls; bot¹ he truly þat lufys god *with* aH his hart¹ þe clerar is in his conscience, / þe more byrnyng he knawes hym-self in luf¹ of god. *þerfore* his luflyest lufe he knaws fro qwhos swetnes dede departis not, bot¹ þen parfityly his lufe fyndis qwen he fro þis world passis to hym sikyrlyest¹ he is Ionyd þat¹ fro hym neuer after he sall be putt¹, bot¹ in halsyngis miriest besily he rynne & hym þat he has lufyd & couetyd opynly seande *with-out* ende sal be glorifyed.
- 12 ¶ þis lufe to fyre vnslokynd¹ I lykyn; the whilk¹ no power of enmys may cast downe, no softnes of flaterie may ouyreum. ¶ þis lufe clensis vs fro owr synnes, & in vnmesurde heet¹ of obstakyls byrnys þat suld¹ let¹ to lufe, & in þe hattyst flawmys of godis lufe makes vs clerar þen golde & þe swn bryghter. / þis lufe bryngis vs gostly medeyn, / & I hope no þinge emonge aH *oper* þat may be nowmbyrde of clarkis þat¹ may vs socur so mikyH & clens & fro aH dreggis of wykydnes vs clere als feruent lufe of þe godhede & con-
- 20 tynuaH þoght of owr makar. Teris fro defaultis ar wont¹ to wasch vs & heynes of hart putis by dampnacione, bot¹ byrnyng lufe aH odyr passys, More þen can be þoght¹, & makis mans sawle schyne moste excellently. *þerfore* before aH þinge þat we may do, þe hart of þe kyng euerlastyng it gettis & in IoyfuH songe is worpi to be seyn. / I say not, gretynge is vnprafetabyH, ne soro of hart vncumly or not to be lufyd in þis exiH, / bot I meruayH þat any so hy¹ raunschyd in songe of lufe þat in his deuocion or prayinge or
- 28 meditacion may not grete, bot rather I say þat prayer & meditacion of slyke a lufar in-to songe is turnyd in-to melody of heuenly swetnes multyn, þat rather he gyfis aungeh sownde þen mans, in qwhilk¹ honyly heet Anoy[n]¹ not to heuy bot¹ to Ioy he is takyn
- 32 &, teris as wer wyp away, in þe spryngis of endles & tru Ioy is myrthyd. ¶ Owr doctors say: parfyte aw to greit¹, & þe more parfite more plenteuus of tenys þai suld¹ be, for wrechidnes of þis lyfe & for þe delay of heuenly lyfe: to me certan a wondyrfuH
- 36 longynge in godis lufe was nere, & noy of bodily gretyngis for þe gretenes of inward swetnes has cessyd. He certan *with* endles lufe þat is not byrnyd, *with* teris nedis to be purgyd. ¶ To hym in lufe euerlastyng þat¹ longis, lufe is enoght to chastys, *per* is no

If I love
ought else
[Fol. XLII. b.]
my consci-
ence stings.

The more
love for God,
the clearer
conscience.

His love is
a fire un-
quenched.

It cleanses us
from sin,

and brings us
ghostly
medicine.

Tears wash
from faults,
heaviness of
heart puts
aside damna-
tion, but love
is more
powerful
still.

The more
perfect, the
fuller of tears.

He that is
not burnt
with endless
love needs be
purged with
tears.

¹ hy above the line in another hand.

Love's wound
is the great-
est.

Love makes
men pale.

[Fol.
XLII. a.]

Love binds
together God
and man.

wounde¹ grettar ne sweeter þen of lufe. Forsothe² slykone if he
walkð wepe, he is not suffyrð, most in preuay deuocion, in þat þe
holy goste hym vp raisynge þe mynde is vp takyn, & with aungels
swetnes luffly louyngis & his þoghtis to god he syngis. þe seet of 4
lufe is lyft on heght, for in-to heuyns it rynnys, & in erth also me
pinke itt soteH & crafty þat men sumtyme luffly broyn it makes &
payH, qwhome it makes to weH þat afterwarð þa may wax greyne, /
to fayH þat þa be stronge. þefore to rest of endles Ioy he drawes 8
nar, & dredeles hym-self mengis with syngars to his makar; for þe
more bymyngly he lufys þe swettar he syngis & more delicius he
felis þat he strongly desire. / & if þe way seyme scharp & longe
to þame þat lufis not, lufe neuer-þe-lesse, god & man cuppyls & 12
with schort labore fulfyllis þe abidars.

That parfite lufe to god byndis with-oute lowsynge &
makis man myнды of his god, bot lufe of þe
warlde fallis to noght, And of the kynde of trew 16
lufe stabille ay lastynge sweit soft & profetabyllē,
& of fals lufe, venemus, fowle, & vnclene.

[Cap. XI.]

We should
give our
hearts com-
pletely to the
love of God.

We should
seek unity
with God.

Our love is
fiercer than a
burning coal.

Who could
bear this, if
it should last
the same for
ever?

þis warlð is parfite if we owr myndes fro lufe of creaturis pythely 20
depart & to onely god þame truly with-owte departynge Ioyne.
¶ And in þis wark' more parfyte we be þe better we ar. þis deyde
is abowen aH odyr, for aH þat we do to þis ende is referð þat we to
god parfytely be knyttyd in onned. ¶ And fro þis onned many 24
þingis draws, þat' is likynge bewte of þis warlð, vanite of men &
wymmen, Riches & worschyp, louynge & fauyr of pepuH. þefore
þis wark to fulfyll our-self vs must vse, aH þinge putbak & forgetin
þat vs myght lett. ¶ Lufe certan to the qwhilk' we ascend in þis 28
wark' is qwykkar þen a byrnynge coyH & þe effect in vs sal do, for
both byrnynge & schynnynge owr sawlis it saH make. þis is lufe
þat of a creature may not be begylid nor in heuyn scornyd ne put
fro meyd. / Flawm of þis fyre qwho myght longe soffyr, [if] it in o 32
maner suld ay last? bot oft-tymes it is tempyrð; þat it wast not
kynde be þe body þat rotys & greuys þe sawle, for þe rotyng flesch
suffrys not owr mynde in god bisily to be borne. ¶ Heet certan of

¹ This seems to be altered by the writer from *woynde* to *wounde*.

² to chastis struck out before forsothe.

- verray deuocion is be tymes as be sleep and mys-vse of body or
 labyr, & 3it þe byrnyng is not slekyð, bot it is not felt as it was
 be-fore. To vs truly it cumys agayn qwhils we turn not to god, &
 4 makis vs mend of seyknys of mynde, & swetnes it gyffis; þe body
 also fro many seyknys it delyuys, qwhils it kepis vs in temperans
 & solymys, Owr saulis it raysis to hevyly desyres, þat we in lawe
 þingis haue no delite. ¶ Þis is þe lufe þat criste rauyschis in-to our
 8 hertis & makis owr myndes sweet, þat with-in to songe of louyng
 we byrst vp, & als wer chauntanð, we synge. I hope to þis be no
 lykyng lyke, for with clene swetnes it moystis & holy likyng it
 gladyns. Þe sawle þat it takis with blyst fyre is purgyd, & in it
 12 bidys no rust ne fylþ, bot aH-to-gidyr with heuenly [ioy] is þirlyd, so
 þat owr inwarð kynde in-to godly Ioy & songe of lufe it semys
 turnyð. ¶ Þus forsoth euer-lastyng lufe gladis & plenteus lykyng
 inschedis, so þat þe frendys þerof ar not compellyd [to] Any desire
 16 of warldy creature to bowe, bot frely into louyng & luf of Ihesu
 criste þa may melt. ¶ Lern þerfore to lufe þi makar, if þou desyre
 to lyfe qwhen þou hens passys; do so þat þou lufe god, aftyr þi
 deek if þou wylt lyfe; All þi mynde to hym gyfe þat fro temporaH
 20 & endles sorois may kepe it. ¶ Be-war þi hart fro hym be not
 sondyrð þof þou in aduersite or wrechidnes be sett, for so þou salt
 be worþi with Ioy to haue hym [&] hym to lufe withoutyn eynd,
 ¶ In þat certan a trew lufar þi-self þou scheuys, þe mynde of god
 24 if þou sulliy not slyp, prosperite or grefe qwhedyr so cum. ¶ O
 gude Ihesu þat gaf me lyfe, me in-to þi lufe desirand leek, Al myn
 entent take to [þe], þat þou be aH my desire nor be-þonde þe no-
 þinge my hart sal desyre. ¶ Soro certan & aH heuynys fro me sulð
 28 pas, & to me cum þat I desire, if my saule had hard or takyn þe
 songe of þi praysyng. ¶ Þi lufe euer in vs myght byde, qwher-of
 we may it feyH. / þerfore my mynde to þi power take & make itt
 stalyH, þat with vayn & vnprofetabil fantesis it vanisch nott nor
 32 with errors be scornyd, nor be it bowyð to erthly felicite or lufe or
 louyng, bot my mynde so in þe sattyð so in þi lufe byrne þat, with
 no chauns sodan ne auysyd it be kelyd. ¶ Any creature of þis
 warlð certan if I luf, þat to my list in aH kynde sulð pleis, & I my
 36 Ioy & ende of my solace in it I sett, qwhen it to me sulð cum I
 myzt weH dreed for byrnyng & bittyr partyng, / for aH felicite
 þat I haue in slike lufe in þe ende is bot greteyng & soro qwhen it
 drawes nere þat payn moste bittirly þe saul sulð ponysch. ¶ Að
 40 likyng also þat men in þis exile has behaldyn, to hay is likynde

It frees our
bodies from
sickness,

and raises
our souls to
heavenly
desires.

Everlasting
love gladdens.

Learn then
to love thy
Maker if thou
wilt live after
death.

[Fol.
XLII. b.]

O good Jesus,
who gave me
life,

let my heart
desire no-
thing beyond
Thee.

Jesus, fix my
heart on
Thee.

If I set my
love and joy
in any crea-
ture of this
world the
parting
would be
bitter.

The nature
of true love

is that it
changes not.

The comfort
of loving song
shall not fail
in the hour of
dying.

The presence
of my love
brings glad-
ness and a
feeling of
safety.

[Fol.
XLIII. a.]
Love as I
have ex-
pounded,
with angels
take thy
place.

Love does
not burden,
the bearer.

It is spiritual
wine, making
the chosen
bold.

þat now florischys & waxis greyne bot sodanly it vanyschis as it had
not bene. ¶ So no meruayle þe ioy of þis warlde semys to þame
þat right behaldis, & solas of synly bonde ilk' odyr filoyng in on
astate neuer abydes, bot passis, to it cum to noght. In labyr neuer- 4
þe-les & greyfe aH standis, & no man may þat eschew. ¶ þe
kynde certane of trew lufe & not fenycd is þis þat it stand ay
stabyH & with no new þing chaunge. ¶ þe lyfe þefore þat lufe
myght fynde & truly knaw it in mynde, fro soro it sal be turnyd 8
to ioy vnspekyn & in seruys of melody it is conuersant. Songe
certan it sal lufe, & in Ihesu syngand, to a byrd it sal be likkynd to
þe deed syngand. ¶ & in þe diynge paraunter solace of charitefuH
songe sal not wante, if it happyne hym to dy & not swyftly to his 12
lufe go. Aftyr his passage, forsoth, meruelusly he sal be lyft in-to
lovyng of his makar, & more þen may be trowed syngand with
likyng saH flaw & in-to seraphins cryng soyne saH rise, so þat in
louyng he saH gyf lizt & bisily byrn endlesly. þer saH be hals- 16
yng of lufe, & swetnes of lufars in hart sal be coupyld, Ioynyng of
frendis sal stande euer; ¶ þe swete mouth sal gyf likyng kysyng
& þer lufe sal neuer sees. ¶ Presens of my lufe to me gettis gladnes
vn-mesurde & sikyrnes, & of heuynes with hym I haue no mynde; 20
aH aduersite vanyschis & aH oper desyres aperis not, bot þa ar
stillyd & disparischyd, & he allone me holly refreschys & inlappis
þat my mynde allone byrnyngly has desiryd. ¶ Truly if þou cristie
lufe with aH þi wil & aH fylth of wyckednes þou hatis & þi hart 24
þou gifis to hym it boght, þer he þi lorde be begrace, not þe feynd
be syn; // Als þi saule cristie truly has soght & vnferde & in sekyng
wolde not cees to tyme þou fonde hym, so to endles Ioy þou salt be
led & in a bliste seet to god be nere. þefore I counseH þe to lufe 28
as I haue expound: with aungels take þi place. ¶ þis ioy &
worschip be-war þou seH not for fowl vanite of fleschly luste;
behalde wysely þat lufe of creatures exclude þe not fro lufe of god.
¶ In erthe hate þou no wrechidnes, bot þat may þi pure lufe cast 32
ouer & sturbyH; / for þarfite lufe is stronge as deek, harde as heH is
tru lufe. Lufe forsoth is a lyght byrdyn, þe berar not chargeand
bot lightynand; þe qwhilk zong with ald makis glad; in þe qwhilk
Ioys scumfeturs of feyndis þer pray takyn; in qwyk feghtars ar 36
defendyd agayns þe flesch and þe warld. Luf is gostly wyne,
myndis of chosyn moystand, & makes þame bolde & manly, þat
þe venemus likyng of þe warld þa ha forgetyn nor þerof has
no care bot rather grete scorne. ¶ Of holy lufe no lufar þefore 40

may lose, bot nedis wyn mykiß, if he kepe it truly in hart. ¶ Lufe
with-out payn bidys in þe saule of a lufar, as lufars has scheweð,
 for lufe makis *parfyte* & payne destroys. / *Parfyte* makand and
 4 destroyand ar contrary; þefore þe hart *parfitely* lufand felis no
 payne ne heuynes, nor is not sory ne sturbylð. / þus sothely standis
 not to-gider *parfite* lufe & wrechið heuynes. ¶ Est-sones þat þat
 is doyne gladly is not doyne paynfully. A lufar sothely wilfully &
 8 gladly wyrkys; þefore in his wark he has no wrechidnes, bot he is
 happy, not strenyð, not heuy, bot glad & miry hym-self ay schew-
 and. ¶ Lufe þefore is þe swetest þinge & *profetabilest* þat euer
 resonaby creature toke. / Luf to god is most accept & moste lik-
 12 ynge; it byndis not onely mynde *with* bandis of wisdom & swetnes
 & to god loynys, bot also flesch & bloyd it strenys, þat man slip
 not in-to bigilynge swetnes & in-to dyuers desiris of errors. ¶ In
 þis lufe he suld wax myghty, strong & our lyfe stande. ¶ A better
 16 dwellyng place ne swettar neuer I fand, for me & my lufly it has
 made on & on of too. ¶ 3it wardly lufe sal growe & perysch als
 flour of feyk in somyr, & more sal not be þe loyand bot as it wer
 o day, / so sikyrly sal it schort qwhy last, & after þat in soro end,
 20 & so doutles it saß be bitter in fonde lufars. ¶ þer pride & play
 in fals bewte in-to fylth sal be custyn, qwen þai in-to tormentis ar
 downcast, þat *with* þame sal endles be, not saß itt passe, as dyd þer
 fals felicite & loy þai had in schynynge bewte, voyde hafe þa gone
 24 & swyftly vanyschyd aß þai in-loyd. ¶ God truly gyfis fayrnes
 to men & wymmen, not þat þai to-gider in lufe suld byrn, þer
 makar despisand, as aß nerehand now doys, bot þat þai godis giftis
 knawand in al þer hart hym þa suld glorify & lufe vncessyngly, &
 28 to þat heuently bewte to qwhome aß wardly bewte in comparisone
 is noght, bisily þa suld desire. If in þe seruandis of þis warld
 schew lufly forme, / qwhat sal be þe bewte of godis chiklyr in
 heyn sett? Lufe we þefore byrnyngly, for if we lufe, in heuently
 32 myrth to criste we saß synge *with* melody qwhos luf aß þinge
 ouercums. Lyf we þerfor in luf & also dye.

A lover ever
shows him-
self happy.

But worldly
love shall
perish as a
summer
flower.

Beauty was
given to men
and women
solely for
God's glory.

[Fol.
XLIII. b.]

Of þe felicite & swetnes of godis lufe & of þe night-
 ingale songe & prayar for perseuerans of trew
 36 gostely sange þat warldly lufars has not.

[Cap. XII.]

I know no
sweeter plea-
sure than to
sing to Thee,
Jesus.

Swettar lust I know not þen in my hart to þe, Ihesu, to syngt,
qwhome I lufe, songe of þi loyfynge. A bettyr felicite I know
not & more plenteuus þen in mynde to feyH sweit heytt of lufe, [&]
of aH þingis I hald it best Ihesu in hart to seet & no oþer þinge 4
desire. He truly has gude begynnynge of lufe þat has lufely teris
with swete longynge & desyre of þingis euerlastynge. ¶ Criste
truly as wer in our lufe longis, qwhils he vs to gett with so greet
heet to þe cros hyde; bot weil it is sayd in play: ‘luf gos before 8
& ledis þe dawns.’ þat crist put þus lawe not was bot lufe. Cum
my saviour, my saul to comforth; in þi lufe make me stabyH, þat I
neuer cese þe to lufe. Soro do þou away qwen I saH passe, for slike
a synnar þer is non þat may not Ioy if he to þe parfityly be turnyd. 12

O Jesus, of
Thy mercy
make my
life virtuous.

¶ O swettyst Ihesu, of þi mercy haue mynde þat my life may be
lyght, with vertw fulfyld, my stronge enmy þat I ouercum gyf me
heyl, on þis wise I pray þe þat I be not lost with þe chylde of
dampnacioñ. ¶ Sen my saule truly with holy lufe was ensensyd, 16
in longynge I am set of seyng þi maieste. / þerfore þe berar of
pouerte made, erthly dignite I despyse & of no worschyp I care, my
ioy truly is frenschyp. Qwhen I began to lufe, þi luf my hart toke
& suffyrd me no-þinge desire bot lufe; & þen þou, god, in swete 20
lyght my sawle mayd byrne, þerfore in þe & be þe I may dy &
heuynes none feyH. DelectabyH heet also is in lufynge hart, þat
has deuoryd heuy greyf in fyre of byrnyng lufe, here-of is gifyn
swetnes, musyk goand principally betwix, þe saule softynand þer 24
þou, my god & my comforth, þi tempyH has ordand. ¶ þat Ioy
certan is fuH delicius to qwhilk I zerne, & no man more couetus in
slike desyre may be. Qwarfore my lufly saule in-to þe kynge of hee

None can be
more desirous
than I of the
delicious joy
of Thy love.

empyre als wer þe spouse arayand þus says: ¶ Lufe haldis my hart 28
with bandis vnloouslyd & in slike gouernance it settis & so gretely
byndis with meruelas maistry þat to dy rather þen lyfe itt plesys to
pink. þis flour certan may not end, so is my freynd byruand in
lufe & his ioy deede syngis & melody. ¶ In the begynnynge truly 32
of my conuersion & syngulere purpoys I þoght I wald be lyke þe
lityH byrde þat for lufe of þe lemman longis, bot in longynge it is
gladynk qwhen he cumys þat it lufis, Also it longis, bot in swetnes
& heet.¹ It is sayd þe nyghtgale to songe & melody aH nyght is 36
gyfyn, þat sche may pleis hym to qwhome sche is Ioynyd. ¶ How
mykiH more with grettyst swetnes to crist, my Ihesu, I suld syng,
þat is spouse of my saule, be aH þis present lyfe þat is nyght in

The night-
gale sings all
night to
please its
love, but how
much more
should I sing
to please
Thee, Jesus.

¹ & letando canit, canendo & languet sed in dulcedine & ardore.

- regarde of clerenes to cum, to longe, longyngly in lufe dee, deyngly
 I sal wax stronge & in heet I sal be norischyd, & ioy I sal & Ioy-
 and likynges of lufe syng *with myrth*, & as wer of a pype hote [Fol. XLIV. a.]
 4 deuocioñ sal gif songe & angelis melody my sa[u]l to þe hiest sal
 zelde *with-inforth* dressyd, And of þe mouth offyrð in the awtyr of
 godis loifynge, so þat my saule aH-way be gredy to lufe & neuer
 fayH with heynes or slawth fro þe desyre it tok. Holnes sothely
 8 of mynde, redynes of wyH, heet of verray desire, & turnyng to god
 be contynuaunce of þoght, þat ar in holy saules, suffyrs þame not
 dedly to synne, And if þa be freylnes or ignorans synne, onone True lovers,
 who sin in
 ignorance,
 are quickly
 raised to
 penitence.
 12 sal byde, þof it wor likyng þat þa drw to. / Venyal forsoith þat þa
 do, in fyre of lufe þa waste, o les þat any *with slike* negligens be
 cast down þat þai weyn it be no synne in þat þai trespas, & charite is
 not Inogh to putt away aH þe payn worpi or els þa ha no tribulacion
 16 qwher-*with þer* synne sulð be purgyð. In comyng certan of luf þe
 lufar hart is byrnyd; hattar þen fire is þis meruellus heet, þe qwhilk
 þe mynd swetelyest gladyns & fro þe heet off synnes temperis &
 schadois. ¶ Gude ihesu, gyf me orgonly & heuenly songe of
 20 aungels, þat in þat I myght be rauischyd & þi worschip besily
 syng; þat þou gaf to me not knawynt & vnconyng, now gif agayn
 to me experte & askyng. Chiris me in myrth of þi heuenly lufe, Cherish me
 in the joy of
 Thy heavenly
 love.
 24 saule lighte, schew me swete chirischinge in þi gude wyH, þat my
 defaultis here be ponyschyd & clensyd in þat wys þat þou has
 knawen in þi mercy agayns hym drawyng to þe, not as þou
 chiryschis in þi wreth, florischaris of þis world, to qwhome temporaH
 28 prosperite þou gyfs & endles payns kepys. Worldly lufars sothely
 wordis or ditis of owr songe may know,¹ for þe wordis þai rede, bot My heart
 Thou hast
 bound in the
 thought of
 Thy name.
 32 syng it; þerfore haue mercy on me, makand þarfyte þat þou has
 ordand. ¶ Þi tru & besy lufar is rauischid in-to gostly songe of
 mynde, þat it is impossibly any slike swetnes of þe feynde to be,
 or slyke hete of any creature, ne slike songe of mans wytt, in qwhilk
 36 if I abyde I sal be safe.

Truly it behoues þat smale synnes we be not glad to do þat wiH
 grete synnes þarfityly eschw. He truly þat knawyngly &
 wilfully fallis in-to þe lest, vnauisyd to gretter oft-tymes sal faH.

¹ non autem cantica nostrorum carminum.

¶ Itt longis truly to lufe to desyre in-to grete wrechidnes rap^{er} to
 faH þen ons syn. No-þinge it is nedefuH, likynge, ryches, strenght
 or fayrnes to seyke, bot scorne it is to hym þat in þe dome of þe
 kyng euerlastynge sal be made kniȝt with parfite bewte of membyrs 4
 & clerenes of colour; qwher nowder sal be to mykyl ne to lityH in
 þe heuenly haH qwher he sal saryf to þe emprowr in warld of warldis,
 Amen.

End of Ham-
 pole's *Incen-
 dium Amoris*,
 englisht for
 Margaret
 Heslyngton,
 by Rich.
 Misyn, Ba.
 Theol. Prior
 of Lincoln,
 and Carme-
 lite, A.D. 1435,
 and written
 by him.

Explicit liber de Incendio Amoris, Ricardi Hampole heremite, trans- 8
latus in Anglicum instancijs domine Margarete Heslyngton,
recluse, per fratrem Ricardum Misyn, sacre theologie bacha-
laureum, tunc Priorem Lyncolniensem, ordinis carmelitarum,
Anno domini M^o.CCCCxxv^{to}. in festo translacionis sancti 12
Martini Episcopi, quod est iiij nonas Iulij, per dictum fratrem
Ricardum Misyn scriptum & correctum.

II. The Mending of Life, or The Rule of Living.

ENGLISHED FROM HAMPOLE'S "DE EMENDACIONE VITAE"
BY RICHARD MISYN IN 1434.

[MS. in Univ. Coll., Oxford.]

Pis boke is of mendynge of lyfe, or ellis of þe rewel ^[Fol. XLV. a.]
of lyfyng, destinct in-to xij chapters: The fyrst,
of conuersyon or holy turnynge. þe secunde, of
þe despisyng of þis warlde. þe þirde, of pouerte.
þe fowrte, of þe settinge of mans lyfe. þe fyft,
of tribulacioun. þe sext, of paciens. þe sevynt,
of prayer. þe aght, of meditacioun. þe ix, of
redyng. þe x of clerenes of mynde. þe xj, of
þe lufe of god. þe xij, of godis contemplacioun.
Of þis, als god wil graunt, we salle pursw.

ffirst, of conuersion. [Cap. I.]

Tary þou not to oure lorde to be turnyd, ne put it not fro day ^{Delay not in turning to God.}
to day: for oft-tymes cruelte of deed rauischis wrechis, &
þame þat irkis now to be turnyd, bittymes of payns sodanly de-
vouris. ¶ Of vs may not be nowmbyrd, how many wardly, wykkyd
presumpsyone has begilyd. / ¶ Grete synne truly it is, in godis
mercy to trest, and fro syn not sees, trowyng godis mercy be so
mikyH, þat to synnars, rightwes payn he wiþ not gyff. ¶ 'Wirk'
þe þefore qwhils it is day: þe nyght truly cumys in qwhilk' no
man may wyrk.' Lyght or day, þis lyfe he cals, in qwhilk' we aw
neuer of gude wirkyng cees, knawand þat deed to vs is sykyr, þe ^{Death is certain, its hour uncertain.}
owre of deed truly vnsiky. þe nyght, deed he cals, in þe qwhilk'
membyrs ar bun, wittis ar put by, And any heleful þingis now may

we not wyrk, bot after owr warkis, Ioy or turmentry we sal resayfe.

Our life is but
as a point.

¶ In a poynt we lyfe, 3a les þen a poynt, for [if] aH our lyfe to lyfe euerlastynge we wald likkyn, nozt it is. ¶ þefore oure lyfe how waste we in lufe of vanite not with-oute greuus dampnacyone, & aH 4 day neelgentt, with-out forþinkyng, ydiH we stand! ¶ Lorde, þefore turne vs & we saH be turnyd; heyl vs & we saH be helyd.

Many are not
healed, but
rot and fester.

¶ Many truly ar not helyd, bot rotis & þer wondys festyr, for to-day to god turnyd to-morne fro hym, [þai ar turnand], to-day doand 8 penance, to-morne, to þer iH turnand. [Of slike it is seid]: we haue curyd babilon & it is not helyd, for to criste it is not truly turnyd.

Turning to
God is turn-
ing from the
world, sin,
the devil, and
the flesh.

¶ Qwhat is turnyng to god bot fro þe warld turnyng, & fro synne, fro þe feynde & fro þe flesch? ¶ Qwhat is turnyng fro 12 god bot turnyng fro guyde vnehawngabyH to guyde chawngabyH, to likyng bewte of creature, to þe feyndis warkis, to lust of þe flesche & þe warld? not with goyng of feytt to goyd we ar turnyd, bot with chawngis of our desyrs & maners. ¶ Turnyng 16

[Fol.
XLV. b.]

also to goyd is doyne, þe scharpnes of owr myndys qwhils we in-to hym drees, his counsayH & his commamentys euermore we pinkis þat of vs þa be fulfillyd, & qwher-euer we be, sytt we stand we, dreyd of god fro our hartis passis nott. ¶ Of dreyd I speyk nott 20 þat has payn, bot of þat þat is in charite, with qwhilk we gif reuerence to þe presence of so grete a maieste, & all-way we dreyd in any lityH þinge þat we offend not. þus sothely disposyd, fro þe warld to god truly [we] ar turnyd [& fro þe warld turned]. ¶ ffo 24

It is a putting
back of all
lusts and
bitterness of
this world.

þe warld to be turned is not ellis bot aH lustis to put bak, & bitternes of þis warld, for god gladly suffyr, aH idlyH occupacions to forgett & warldly erandis, in so mikyH þat owr saule holy to god turnyd, to aH þingis in þe warld to be lofyd or soyght pithily it 28 dyis. ¶ To heuenly desyres þefore gyvyn ha gode euermore before þer eyne as hym vnwerily euer þai suld behalde, als beris witnes þe holy prophett wher he sayd: *Prouidebam dominum in conspectu*

meo semper, þat is to say: 'In my syght euermore owr lorde I before 32 sawe,' not onely þe space of a nowre, as do þai þat aH erthely fayre or luffly be-fore þe eyne of þer harttis settis, þe qwhilk þa behald, In whilk þame likis & to rest be lufe desyris. And eft þe prophet says: *Oculi mei semper ad dominum, quoniam ipse euell-* 36

Except our
inward eyes
be unwearily
raised to
Christ we can
not escape the
snares of
temptation.

et de laqueo pedes meos, / þat is: 'Myn eyn euermore ar to owr lorde, for he fro þe snare my feyt saH delyuer.' // Be þis is schewyd þat bot if owr inward eyn to crist vnwerily be raisyd, þe snaris of temptacione we may not scape. And þat owre eyn of hart be not 40

- fixyd in god, ar many lettyngis, of whilk put we sum. ¶ Abun-
dance of Riches, flaterynge of wymmen, flayrnes or¹ bewte of ȝouthē :
pis is þe threfolkē rope þat vnnethis may be brokyn, & ȝit it bus be
4 brokynne & despisyd, þat criste may be louyð. He truly þat desires
criste truly to luffe, not onely *with-oute* heuynes bot *with* a loy He who
vn-mesurde he kestis bak aȝ þinge þat hym may lett, ¶ And in pis would love
case nowdyr fader ne modyr ne hym-self he sparis, no mans chere Christ truly
casts aside all
hindrances.
8 he takis, violence he doys to aȝ his lettars, & aȝ ostakyls he byrstis
to-gidyr ; qwhat-euer he may do, hym þink it lityȝ god for to lufe. /
ffro vices he flees als man braynles, & to wardly solace he lokis nott,
bot certainly in god holy dressyd nerhand his sensualite he has
12 forgettyn. // ¶ AH inward he is geddyrð, aȝ in criste he is lyfte ;
so þat qwhen men se he als semys heuy, wondirfully he is glad.
Bot many þer ar þat say to god þai wiȝ turn, bot ȝitt þai say þai Many who
may not, for by þis occupacions or odyr þai ar haldyn bak ; qwhos would turn
to God make
excuses.
16 coldē mynð heviyngly we reprefe. ffor *with-owten* doute, and þai
wer tochyd *with* þe lest spark of cristis lufe, onone *with* aȝ besynes
þai suld seyq qwhilkis way to godis seruic þai myght cum, and in
sekyng þai suld not sees to þa had fun. ¶ Excusaciō oft-tymes [Fol.
20 þa feyn, qwhilk rather accusis þame more. / Riches forsoith many XLVI. a.]
with-drawes, flaterynge of wymen begilys, & þa þat long ha doyne Many are
weȝ, sum-tyme be þaim in þe warste dyke ar drownyd. For fayrnes held back by
riches and
flattery of
women.
soyne is lufyd, & qwhen it felis þe self lofyd, lightly it is chirischyd,
24 and chosyn is kest down, & wars he is made after turnynge or
conuersion þen he was before. þen his name is blekyð, and he þat
before was worpi, of aȝ men now is despisyd & of aȝ hatyð. Once worthy,
now despised.
¶ Truly a man I saw of qwhome þai sayð þat fyftene ȝere his body
28 [he] chastisyd *with meruelus* scharpnes and afterward skrethyn in-
to synne *with* his seruandis wyfe for hir to his deed myght not be
partyd. In his diyng truly þai sayd, prestis þat to hyme come he
waryd & sacramentis refusyð to resayffe. Newly turnyd þefore
32 aw forto fle occasyon of synnyng, worde, deyð & sight to iȝ stir-
ryng *with* wyȝe a-woyd. þe more vnlawfuȝ a þing is, þe more it
is to be forsakyn. þe feynde also strongly vp-braidys agayns þame
qwhilk he seis fro hym turnyd & to god turnyd, & cessis not
36 fleschly & wardly desyr to kyndyȝ. ¶ Lustis before doyne to
mynde he bryngis desolaciō of þe contrit,² & vnprofetabyȝ desires

¹ or *altered from off by the writer.*

² et innumerabilia fantasmata cogitacionum vanarum & affeccionum inu-tilium.

The penitent
must act
manfully, and
take armour
against the
devil.

þame-self¹ meuys þat¹ before wer slokynd¹. ¶ Emonge þis þe penitent
manly hym-self bus vse & gostely armore take, þe deuyH & aH his
suggestions gaynstand¹ & fleschly desires sleek¹ & euer desire to godis
lufe; þe warldis despisyng¹ fro hym go not, of þe qwhilk¹ now we 4
saH speyk.

Of þe warldis despisyng. [Cap. II.]

Take heed to
despise the
world.

Þis warlde to despyse is aH temporaH þingis & passand, with-
outen þer lufe þis lyffe to passe. / In þis no-þinge bot¹ god to 8
seyk¹, of aH vaynglory & solas not to charge, vnnethis þi nescessariss
takand, & if þai sum tyme wante gudely here it. Þis is despisyng
of þis warld. Haue þis in mynde if þou wylt not be slayn. þus þe
warld is despisyd & not lufd. AH sothely þat we lufe we worschip; 12
fowle it is also dyrt to worschyp, And þat is erthly þinge to lufe. /
þerfore þis riche chynchis in fowlest filthis & stynte byndis þam-
self þraH, & Ioys to be cald lordis of men, [þof þai be þrall to
vics]. If a man be lorde of men, not of kynde þat is bot of 16

Put away
thy wicked
will, be free
from sin, a
servant of
righteous-
ness.

fortune; þat man to visse is sogett, is off fraward¹ wiH. Put away
þerfore þi wickyd wiH, & fro þe fend þou saH be fre & fro syn
made þe seruandis of rightwisnes, þat techis þe erthly þingis not
lufe. ¶ Couetys of the warld & godis lufe truly ar contrary and in 20
one saule to-gidyr restys not; þe place is so straytte þe tone fallis
oute. ¶ þe more sothely þou kestis oute couetis, godis lufe more
þou tastis. þe more couetys, þe lesse charite. ¶ O wrechyd sawle,

[Fol.
XLVI. b.]
Here all
things are
deceiving and
transient.

qwhat sekys þou in þis warld¹ qwhere þou seys aH þingis deseuaþyH 24
& passand? þai sonnest begylis þe þat moste flatyrs þe. Qwhy
bisys þou for dedely þingis? qwhy ȝernis þou with grete desire
þingis þat saH perys? Seys þou not sonnar thai perys þen þai ar
gettyn? ¶ Bot I wote qwhere þou dweH, qwher satanas seet is, 28

Dwellers in
plenty here
are beguiled
by riches, &c.

þat þi eyn has blyndyd & be his falsed þe scorned, so þat þou sulde
desire fleand þingis & lufe hatefuH þingis and despyse abidyng
þingis & to vanischynge þingis drawes. & so þow settis pi-self on
a fawte grounde & qwhen þou wenys to stand in fyre þou fallis. 32
¶ Dwellars in temporaH plente, be fyve þinges þat þa lufe ar
begilyd¹: be riches, be dignite, be wyH, be power, & be worschip. /
þies byndis þame in synnes, in defautys strenys; with þis lustis þa
ar ouercomen & neuyr ar lowsyd bot be deed—bot þer lowsynge is

¹ Some words have been written here in a later hand above the line, for insertion, but have been erased.

- to late, qwhen þer is no more but endeles payne. þis lettis þame
þe warlð to despise, fro god's lufe, fro knowlegis of þame-self, & fro
þe desire of þe heuenly kyngedome. ¶ No man may be sauýd, þe
4 warlð with aH þat¹ is þerin bot¹ if he cees to lufe. ¶ Sees þerfore
qwhils heet is in þe body & 3it faire age of 3outhes abidys. Qwhat
þinges saH lyke hym þat hym-self disposys criste to lufe? 3outhes
he saH despise, his strenght to god he saH keep, riches he countis
8 for noght¹; þat fayrnes of þis vanite is gras desayuabyH he saH take
heed. / Qwarto saH I rynne be on & on? AH þingis parfitely he
saH despise þat in þis warlð as schadow passys. ¶ O fleschly
lufar, in þe flesch what fyndis þou qwhar-for in it þou so delytis?
12 ¶ þe forme or schappe þe plesys, or has þou now þi Ioy in a skynne,
qwhat is hyd vndyr þe skynne qwhy takes þou not heyð¹? Or
knows þou not þat fleschly fayrnes¹ is coueryng¹ of fylth, and
dreggis of corrupeion, & oft cause of dampnacion? ¶ Enogh þer-
16 fore be it to þe aH oþer despisyd god to lufe, god to love, with god
to be, In god to Ioy, fro hym not to part, bot to hym with desyre
vnslokynd to drawe. ¶ To despise þe warlð þe selfe compellis, þat
is so fuH of wrechidnes, In qwhilk¹ is males abydand, persecucion
20 destruanð, bolnand wreth & fretynge luste, fals blamyng of synnes,
bitternes of selaundyr; qwher aH þinges ar confuse with-owtyn ordyr,
qwher nowþer rightwisnes is lovyð ne trewth apreuyð, qwher
faythefulnes is vnfaithfuH, & frenschip crueH, þat standis in pros-
24 perite & failis in aduersite. ¶ Odyr þingis 3it þer ar þat vs suld
meue to þe warlð's despisyng¹: chawngyng of tyme, schortnes of
þis lyfe, sikyr deed, vnsikyr chawnce of deed, stablilnes of euer-
lastyngnes, vanite of þingis present, trewth of Ioy to cum. Cchese
28 what þou wyH; þe warlð if þou lufe, with it þou saH perysch; If
þou luf criste, with hym þou sal rene.

No man can be saved except he cease to love the world.

He must despise youth, riches, &c.

What is there in flesh worth loving?

Is not fleshy beauty but a covering of filth and corruption?

Choose what you will—the world and death, or Christ and glory.

Of pouerte. [Cap. III.]

- If þou wiH be parfite, go seH aH þat þou has & gif it to pore, &
32 cum & fylo [me], crist. In forsakyng of warldly þinges & in
filoyng of cristly þinges he schewis þer is perfeccion. / Forsoythe
aH felois not criste þat þer gudys has forsakyn, for many ar wars
after forsakyng of þars þen þa before wer. þen certan þa sarif to
36 bakbityng, & gude fame of þer neighbors þa drede not to with-
draw; In envy þen þa bolne, In males þa gnayste, þam self þa sect
they become malicious,

[Fol. XLVII. a.]
Sell what thou hast, give to the poor, and follow Me.

All do not follow Christ,

¹ The writer was going to put *fareness*, but altered it.

but should
be lowly,
charitable,

temperate.

Blessed are
the poor in
spirit.

Steadfastness
is, by the
grace of God,

a change of
soul, not of
clothes.

'Learn of me,
for I am meek
and lowly.'

Poverty alone
is but wret-
chedness, but
to be praised
as an instru-
ment of
virtue.
[Fol.
XLVII. b.]

So Christ was
poor for an
example.

before aH oper, per state þa praise, al odyr owdyr þa disprays or dampnis. How trowes þou þat¹ þe feynd slike has begilyd, þat now per has þe warld ne gode; qwhom be dyuers wyllis to endles tourmentry he ledys. ¶ þou þat vndirstandis þat I ha sayd, take þi 4 pouerte a-noþer way. Qwhen þat he says go & seH, he markis chawngyng of þi desire [&] of þi poght, als þus: he þat¹ was prowde, now be lawly, þat¹ was wrathfuH now be meyk^t, he þat was enuius now be charitefuH, be-fore couetus now large & discrete. 8 And if he wer vnclene, not only fro aH iH bot fro aH liklynes of yH now abstene. ¶ And if he before be meet^t or drynke dyd exces, now be fastyng lat hym amend. He sothely þat lufyd þe warlde to mikyH, now aH-to-gidy to cristis lufe gedyr hym-self, aH 12 þe sparpilyngis of his hart fest he in on desyre of þingis euerlastyng^t. & so no meruayH to hym saH wylfuH pouert^t be frute- fuH, & þe noy þat he for god suffyrs, a gloriuS crown. *Beati pauperes spiritu, quoniam ipsorum est regnum celorum,* // þat is to 16 say: 'blissyd be þai þat¹ ar poyr in spirytt, for þers is þe kyngdome of heuen.' Qwhat is pouert^t of spirit bot mekenes of mynde, be þe qwhilk a mane knawes his awen infirmite? Seand þat he to parfyto stabilnes maye not cum bot be þe grace of god, aH þinge þat hym 20 myght^t lett^t fro þat grace, he forsakis & onely in ioy of his makar he settis his desire. ¶ And als of o rote spryngis many braunches, so of wylfuH pouert^t on þis wyse takyn procedis vertues & meruilnes vntrowek. Not as sum þat chawnges per cloþes & not per sawlis, 24 ryches sothely it semys þa forsake & vicis innowmberabill þai cees not to gedyr. / Qwhat is wars þen a poyr man prowed, qwhat more cursed þen a envyus beggar? / If þou truly aH þinge for god forsake, see more qwhat þou despisis þen þou forsakes. ¶ Tak 28 heed bisily how þou felois cryste in maners. *Discite inquit a me quia mitis sum & humilis corde:* 'Lerne of me, he says, for I am meek^t & lawe of hart.' he says not 'lerne of me for I am pore,' pouert truly be þe self is no vertew bot rap^{er} wrechidnes, ne for þe 32 self praysed bot for it is þe instrument of vertew & helps blissydnes to geet^t & makis many eschew many occasyons of synnyng; & þerfore it is to bee prasyd & desiryd. ¶ A man [it] lettis to be worschipyd þof aH he be vertuus, bot rap^{er} despisyd it makes hyme, 36 to be ouerled & cast oute emonge lufars of þe warld; aH qwhilk to suffyr for criste is hely medefuH. þerfore criste to ovr exsaumpyH a poyr lyfe in þis way leed, for he knew þame þat bolne in riches &

likyng of þe hard hevyn to entyr. ¶ þerfore, þat men more gredily
 pouert suld desire, to þame þat aH þinge for hym forsakes hy
 worschip he has behest, & iustisly power, sayand, *Vos qui reli-*
 4 *quistis omnia & secuti estis me, sedebitis super sedes duodecim,*
iudicantes duodecim tribus israel, þat is to say: '3e þat aH þinge
 has forsakyn & feloyd me, sal syt on xij setis, demand þe xij tribis
 of israel.' ¶ þai sothely þat has wilfulH power & wantis meeknes
 8 & lawlynes þat criste techis, ar more wrechyð þen þai þat has
 plente of aH riches, nor in þe day of dome þai saH not take þe place
 of þe apostils worpines, bot þai saH be clek with þe dowblett of
 confusiõ, þat is dampnaeyon of body & saul. ¶ þai sothely þat in
 12 mekenes & lawlynes schynys, þof þai haue mikeH ryches, on þe
 right hand 3it of criste qwhen he demys þai saH be sett. ¶ Sum
 men sothely say: 'aH we may [not] leefe, we ar seek, our necessarys
 behouys vs kepe, þat we may lyfe, & þat is leefuH?' Bot þai ar þe
 16 les worth for angwysse, pouert and nedynes for god þai dar not
 suffyr. ¶ 3it to þe heght of vertew þai may cum be grace of god &
 þam-self lyft to contemplacioun of heuenly þingis, if þa forsake
 seculer occupacions & erandis, & rise vnwerily to þinke & pray, And
 20 þe gudys þat þai haue not with ful lufe to hald, bot þaim havynge
 to forsake. ¶ Take heed also, more to seek [þan] Inogh it is fowle
 couetys, þi necessaris to kepe it is freilte, bot to forsake aH þinge is
 parfitnes. ¶ þerfore qwhils þa se hy þingis þat þai touche not, of
 24 smale þingis þat þai haue þa enpryd not nor presumys, so þat to þe
 ordenance of mans lyfe manerly þa may ascend, of þe qwhilk now
 felois.

Even the
 rich, if meek
 and lowly,
 shall sit at
 Christ's right
 hand.

They may
 come to the
 height of
 virtue by
 God's grace.

Seek not
 more than
 enough;
 to forsake all
 things is
 perfection.

Of þe settinge of mans lyfe. [Cap. IV.]

28 Þat man to þe worschip of god & his awen profett and profet of
 his neghbur rightwisly be dressyd, ffowr þingis ar to be sayde:
 ffyrst, what it is þat filis man. And it ar iij synnes or iij kyndis
 of syn, þat is to say, of þoght, of mouth, of wark. ¶ In þoght
 32 synnes man, qwhen he þinkis oght agayn god, if he his hart occupy
 not with lufe & louyng of god, bot suffrys it with dyuers þoghtis¹
 & þe warlde to go voyde. In mouth he synnes qwhen he lys,
 qwhen he forswers,² qwhen he weris, qwhen he bakbitis, qwhen he
 36 defendis a wronge, qwhen he fond spech, fowl spech, vayn or idyH
 bryngis forth. ¶ In deyde he synnes many wyse: be lichery, syn-
 lechery,

What defiles
 man? sins
 of thought,
 word, and
 deed;

not loving
 God,
 lying,

perjury,

foul speech,

lechery,

¹ si illud diversis cogitacionibus abstrahi & in mundum vagari permittat.

² forsakes is struck out by the writer before forswers.

fully towching, kysynge, wilfully hym-self flynge, / or *procurynge*
 or sustenynge occasyons *with-outyne* grete cause be qwhilk¹ he
 trows he myght be filyd; in robbynge, stelynge, begilynge, smyt-
 ynge and odyr. ¶ þe secund, qwhilk þa ar þat clensys man? And 4
 iij þa ar agayn iij before sayd, / þat is to say: contricion of þoght
 & pullynge owt of desyrs þat longe not to lovyng or worschip of
 god. ¶ Confessyon of mowth, þat aw to be tymely, bare, & hole-
 Satisfaccioñ of deyð, þat has iij *partis*, þat is to say: fastynge, for 8
 he has synd agayns hym-self; prayer, for he has synd agayns god;
 Almus, for he has synd agayns his neghbur. ¶ 3it say I not he suld
 do *almus* of odyr mens gude, bot he saH restore, for syn is not for-
 gifyn bot if it be restoryd þat is withdrawen. ¶ þe þird, qwhilk¹ 12
 kepys clenness of hart; & it ar iij: qwhikk thoyth of gode, þat no
 tyme be in qwyk of gode þou þinkes not except sleep þat to aH
 is comone. ¶ Besy kepyng / of þi vtward wittis, þat tastyn[g]
 sauerynge, herynge & seyng vndyr þe bridyh of gouernans wysely 16
 be strenyð.¹ ¶ Thre þingis also þat ar þa savis clenness of mouth:
 Avisines of spech, mikel speche to eschw, And lyng to hate.
 ¶ Also thre þingis clenness of wirkyng kepys: Mesure of mettis,
 yH cumpany fleynge, & oft mynde of deed. ¶ The fowrt, qwhilk 20
 ar þa þat chirysch vs, to conforme vs to godis wiH? & þer ar iij:
 ffyrst ensaumpil of creatures, þat is had be behaldynge; ¶ godis
 gudelynes, þat is getyn be meditacion & prayer; ¶ & myrth of þe
 heuenly kyngdome, þat i[n] maner is felt be contemplacioñ. ¶ On 24
 þis wyse to lyfe þ[e] man of god sete sal be as a tre þat is sett¹ be the
 rynyng watyrs & flowynge of gras, þat al-way sal be greyn in vertu
 & neuer dry be synne, / þat sal gyfe fruyt in tyme, þat is gude
 warkis in exaumpyH, & gude wordis² to þe worschyp of god, & þis 28
 sal not seeH for vaynglory. He says in tyme, agayns þame þat gyfis
 ensaumpyH of fastynge in tyme of ettyng, & reuerse way also.
 ¶ And agayns couetus men þat gyf þer fruyte qwhen it is rotyn, or
 ehis þa gyf not to þa dy. ¶ þerfor he prayd [wisely] þat sayd: 32
 ¶ *Bonitatem & disciplinam & scienciam doce me*, // þat is to say:
 ‘guydlynes, disciplyn, and conyng tech me.’ qwhat is disciplyne bot
 setting of maners or correctynge? ¶ ffirþ þerfor be disciplyne we ar
 taght rightwysnes, & of iH correctyd; & after þat wee know qwat we 36
 suld do & what we suld eschew. ¶ At þe last sauer we no fleschly

[Fol.
XI.VIII. a.]
stealing.What purifies
man?Confession,
fasting, and
prayers,lively thought
of God,careful guard-
ing of the
senses,carefulness in
speech, &c.,avoidence of
evil company.Such a man,
as a tree by a
stream, shall
be ever green
in virtue,
never dry in
sin.Discipline
teaches us
righteous-
ness.¹ et honesta occupacio, sit siue legendo siue aliquid de deo loquendo aut scribendo aut aliquid utile agendo.² & bona dat ad subsidium: Dabit inquam ad honorem Dei, non vendet.

- bot þingis euerlastyngt, bot heuenly & godly. ¶ And qwen a man with
aH bisines to þe wyH of hys makar hym-self has dressyd & growen
in verten, & oper parauntyr þat went before in stedfastnes of
4 lyuynge & desire of criste he hafe passyd, he aw¹ not þer-of to loy
no to hym-self gif no praisyngt, ne no trow hym-self better þen oder
þof þai be law, bot rather holdt hym-self foulyst & moste wreehid.
No man bot hym-selft he sal deem & aH odyr sett beffore hym-selffe;
8 he saH desire not to be cald holy of men, bot worþi to be despisyd.
Qwen he emongt^{is} men comys, he sult procure to be last in noumbyr
& leste in opinione. / ffor þe gretter þou art, more meek þi-self in aH
þingis.² ¶ ffor godis myght is grete & of meek worschyp; of
12 prowd þerfore it is despisyd, for þa þer awn loy sekis, not godis
worschip. ¶ If þou truly in fauer of þe pepuH³ [predis & wor-
schip] for fame in þi lyfe þat takis with gladnes, know it weel þou
hase resaued þi meed. ¶ And if þou seme meruelus of penance &
16 chastite, qwhils þou ioys more in mans loy þen aungellis, in tyme
to cum noght [bot] turmentry to þe saH be. þe aw truly þi-self
parfitely despise & aH loy of þis world playnly forsake, no-þinge bot
in þe sight of godis lufe to þinke or do, þat aH þi life inward &
20 vtwarde þe praysynge of god may cry. ¶ In meett & drynke be
þow scars & wisse. ¶ Qwhils þou ettis or drynkis, mynde of þi god
þat þe fedis fro þi mynde pass not, bot prais, blys & glorify hym in
ilka morsel, so þat þi hart be more in goddis louynge þen in þi meet,
24 þat þi saule fro god be not partyd be any howr. þus doand, be-
fore criste Ihesu þou saH be worþi a crown, & þe feyndis temptacions
þat in metis & drynkis men moste waytis þame begilis, þou salt
eschew. ¶ Owdyr sothely be vnmanerly takynge of foyde fro þe
28 heth of vertew þa down cast, or be to mikyH abstynens in þat
vertew þa breek. Many truly þer ar þat in etyngt aHway flowe, so
þat ouer lityH or owr mekyH alway þai take, & þe forme of lyfyng
þai kepe neuer, qwhylys now þis now þat þai trow be better. Vnwyss
32 & vntaght, þe qwhilk þe swetnes of criste lufe neuer feltte, trowes
þat vnwyse abstynence be holynes, & þai trow þai may not be of
greet meed Anens god bott if þai be knawen singuler of aH men be
scars & vnrigwys abstynens. Bot truly, abstynens be þe selft is not
36 holynes, bot, if it be discreet, it helpis to be holy. ¶ If it be indis-

A man, hav-
ing grown
in virtue,

[Fol.
XLVIII. b.]
should not
praise him-
self,

and should
judge no man
but himself.

Despise your-
self, forsake
the world.

Be wise in
eating and
drinking.

Thus shalt
thou deserve
a crown.

Many always
take too much
or too little in
eating.

Abstinence is
not holiness,

except it be
discreet.

¹ MS. an

² & tunc coram deo invenies gratiam sc. exultantis, quia non carnalia & terrena, sed celestia & divina.

³ Si in favore populi gloriaris & honorem tibi pro fama in vita tua oblatum a plebe cum gaudio sumis.

crete, it lettis to be holy, ffor so it distroys disciplyne *with-out* qwom
 vertues ar turnyd to wisse. ¶ If a man wiH take syngulere abstyn-
 ence, sight of men & per praysyng he aw to eschw, þat he be not
 proud fro noght & so lois aH. ¶ Men truly weyn þai be holiest 4
 þat þa see most abstinent, qwhen in trewth oft-tymes þai ar þe
 warste. He certan þat truly has tastyd swetnes of endles lufe, neuer
 [in] abstynence he sal deme to pass any man, bot þe lawer a-nens
 hym-self he saH be supposyd in als mikyH as a-nens men he is 8
 haldyn meruelus in abstynence. þe best is & to god plesand, as
 I suppos, to conforme þe in mete & drynke for þe tyme & þe
 plase & honeste to þame with qwhome þou art, so þat þou seme
 not to wilfuH nor fenar of religion. ¶ Knew it truly *with-* 12
 oute dowe, if one or two thynke weH, 3it odyr an ypocrite or a
 fenyd man wiH caH hym. ¶ Bot sum per ar couetus of vaynglory
 þat on no wise wiH be haldyn comon men, for owper so lityH þai
 eett þat alway spech of men to þame þa draw, or oper maner of 16
 metis þa procure to be seyn diuers fro oper—qwhos madnes and
 obstinacioñ be far fro me. Truly holsum counsel is þat þai þat
 lityH faste, prefer þame of grettar abstynence, & sen þai mai not do
 so grete abstynence, in mynde be sory; And þai þat ar of grete 20
 abstynens, sulð trow odyr hear in verteu, qwhos verteu in qwhilk
 þai passe to men is hyd, Qwhils per verteu, þat is to say abstynence,
 of many is praysid; bot if it be dyght *with* meekenes & charite,
 be for criste it is noght. ¶ þe verteu treuly of odyr is þe more in 24
 þat it is not of men seene. Qwho may know how mikyH lufe man
 has anens god, how grete compassioñ anens his neghbur? And
 doutles, þe vertew of charite al fastyng or abstynence, and aH oper
 warkis þat may be seyn, *with-outyn* comparison passis. And oft it 28
 happyns, þat befor men is seyn leste faster *with-in* be-for criste in lufe
 is moste feruent. ¶ It behoues hym truly be strong þat manfully
 wil vse þe lufe of god. // þe flesch truly febyld *with* grete disece, a
 man oft-tymes may not pray & þen mikil more hym-self he may not 32
 lyft to he þingis *with* hote desire. ¶ I wald raþer þefore a man failyd
 for þe gretnes of lufe þen for to mikyH fastyng, as þe spouse sayd
 of hir self: ¶ *Nunciate dilecto quia amore langueo*, þat is: ‘schew
 to my lufe for I longe for lufe.’ / Be þou þefore stedfast in aH þi 36
 ways, & dres þi lyfe after þe reule to þe schewyd. / And if þou
 maye not get in þe begynnynge þat þou desires, mys-trist not, bot
 a-byde, for be longe vse & tyme sal þou cum to perfeccion. ¶ If
 þou a pilgrym [be] & he þe way restis, qwhat-cuyr þou dose in þis 40

Often those
 who abstain
 most are
 most wicked.

[Fol.
 XLIX. a.]

Some will
 not be held
 as common
 men.

The flesh is
 very weak,

but be stead-
 fast in all thy
 ways.

way, to god haue euer a nee; lat not þi þoght go fro hym, þink þat
 tyme lost in qwhilk of god þou þinkis not. / In þe nyght lufe hym
 & his lufe desyre, þat on no oþer wyse occupyde þen prayand or of
 4 god þinkand sleep fynd þe noght. ¶ Se þat þou flow nott with
 vayn þoghtis, ne gyf þe not to many chargis, bot study þis, sted-
 fastnes of mynde to geet & hald, þat þe wrechidnes þerof þou drede
 not nor þe gudys þerof vnmanerly desire not. He þat dredis aduersite
 8 to sofyr he knowes not ȝit how it behoves þis warld to despise, And
 he þat ioyes in erthly þingis is far fro euerlastyng pinges. ¶ To
 þe vertu off strenght truly longis aȝ aduersites & prosperites & also
 deed for endles lyfe to despise; and charite is onely heuynly to
 12 desire. fforsothli a þarfite lufar Ioyes to dy & mekely he suffyrs
 lyfe. ¶ To qwhilk þarfeccion if þou ascende be cristis gift, ȝit saȝ
 þou not be with-out tribulacion and temptaciō, þe qwhilk to schew
 our wordis sall turne.

Ever give
 heed to God,
 love Him at
 night.

He who
 dreads to
 suffer adver-
 sity,
 [Fol.
 XLIX. b.]
 knows
 not how to
 despise the
 world.

16 Of tribulacion. [Cap. V.]

Tribulation.

Q when þe feynd seis o mane of thowsandis, to god þarfite ly
 turnyd, cristis steppis felow, þis present warld despise, þingis
 vnseyn only to lufe and seeke / þarfite penance to take, fro aȝ filth
 20 of mynde & body hym-self powrg: a thowsand begilyngis of noiyng,
 a M craftis of feyghtyng he¹ reparells to kest hym from þe luf of
 god to þe lufe of þe warld, and eft wyth filth of syn to fyȝ hym,
 þat at þe leste with lycherus þoghtis he suld be hatyd of god. He
 24 rayses agayn hym persecucion, tribulacion, sclawndyr, blame of fals
 synnes, kyndis of hatred, þat so paynis may flay & byrst hym þat
 prosperite myght not begyȝ. ¶ Now scharp, now chirischynge, he
 putis; ymagis of bodily þingis he bryngis to mynde; fantasy of syn
 28 he gedys to-gidy / of old schrewdnes & likyng of luf past he
 gayncals; hart & flesch with licherus fyre he enflaumys. With leste
 he begynnes, bot [to] þe grettist flaume of wickidnes he cums. And
 with more besynes agayn vs aȝ kyndes of temptaciō, turmentry &
 32 tribulacion, he studys to blawe, þat we be þe mercy of god fro his
 chekis he sorus vs scapyȝ. No þing he gettis, bot þat he myght
 depart vs fro vnbodyly halsyng moste chaste & swettist of lufe
 euerlastyng, & eft defile vs in þe pitt of wrechidnes: þat to vs wer
 36 more wrechydd þen I can teȝ. Qwho may þink his wodnes, þat
 fro delitis of kyngis to swyne-mete wald cum downe? And ȝit is he
 more wode, þat delicius metis of wysdome vnwroghte forsakes, &
 hym-self puttis vndyr þe fylth of flesch. ¶ Is not glotony & lichery

When the
 Devil sees a
 man follow
 Christ,

he tries 1000
 wiles to turn
 him to love
 of the world.
 [MS. be]

The Devil
 besets us with
 temptations
 and tribula-
 tions,

with the
 swinely filth
 of gluttony
 and lechery.

swynely filth, And þa þat dose þame fedis feyndis? þerfor, how it is to do agayns þe tribulaciō & temptaciō of owr ennys & to gaynstand, paciens sal tech vs, of whilk^t now we wyH speeke.

Patience.

Of Paciens. [Cap. VI.]

4

God's children despise unlawful pleasures for the love of Christ.

Goddiss childyr disdene to cum to meet^t of bestis vnresonabiH, bot truly þa despise aH lustis vnlesuH & warldly solace for lufe of criste. He truly þat^t with þe brede is fed þat come fro heuyn, his desire enclines not to þo þat of þe deuyH ar meuyd. / 8 Qwhen temptacions rise or tribulaciō, gostly armour is to be takyn & tyme to go to bateH. ¶ Temptacions truly with stedfastnes of fayth & lufe ar ouercomyn, / tribulaciō truly with paciens. // Qwhat is paciens bot gudely suffyringe & wilfuH of aduersite? he 12 þerfor þat is pacient, in no greyf groches, bot rather with þe profet in aH tyme god louys. / þe more pacient^t a man is in his noys, þe more glorijs in heuyn he sal be. ¶ Gladly þerfore tribulacions ar to be suffyrd in aduersite, noys & bittymes, paynis & sekenes & 16 þirste, for be þis & slike oþer owr synnes ar clensyd & medis encressyd. ¶ Truly awder behoues vs in þis lyfe with fyre¹ of purgatory or heH bitterliest be crucifyd & ponyschid. ¶ Cheis þerfore, þe tone we saH not scape. Here truly with litiH payne, 3a & 20 with Ioy to god if we drawe, aH payn to cum we may eschew. þerfore tribulacions to vs ar sent, fro þe lufe of þe warld to caH vs, þat^t in oþer lyfe more greuusly we be not ponischyd; with soro truly bus be clensyd þat in lust we dyd iH. If synnars beelð opō 24 owr bak, þa noy vs not, if we suffyr it patiently, bot þame-self^t; for if þa put to vs a lityH payne, to vs a crown to þam-self turmentry þai wyrk. / SynfuH truly ar suffyrd þis lyfe to pas with-uten grete tribulaciō, for in tyme to cum no Ioy to þame is kept. þerfore 28 holy men lufys tribulaciō, for be þame þa wote endles lyfe to wynn. ¶ Contrarily repreuyd in aduersite alway groch & fleis aH þat þa may; for qwhils þa to seyn þingis ar gifyn to mikyH, hope of þingis euerlastyng þa ar depriuyd. In vtward þingis onely solas þa fynde, 32 for sauour of heuynly fully þa ha lost. ¶ þer is no resonabyH sauH here abidyng bot owdyr it^t lovis creaturis or makar of creaturis. If it lufe creatures, it leses god, & with þe gude louyd to deed it^t goys. ¶ Slike lufe truly in þe begynnyng^t is labyr & fondnes, / In þe 36

Patience is the willing [Fol. L. a.] sufferer of adversity.

Rejoice in tribulation,

that your rewards be increased.

Tribulations are sent to call us from the world.

Sinners make a crown for us, but trouble for themselves.

No reasonable soul is without love either of creature or of Creator.

¹ Aut enim oportet nos in hac vita igne diuini amoris & tribulacionis exuri & sic a seculi sordibus purgari, aut post hanc vitam igne purgatorii vel inferni acerbissime cruciari.

myddis langore & wrechidnes, & in þe ende hatred & payne. He sothely his makar þat louys / *omnia que* / þat is in þe worlde he forsakes, and of hym & with hym to speek he þinkis full sweitt, on

The lover of God forsakes the world.

4 hym to þink is his refreschyng. His vtward wittis he sparis þat deede ascend not be þe wyndowes; [&] þat in vanite it be not vnprofetably be occupyde. ¶ And sum-tyme ar raysyd despisyngis,

8 þe schelde of paciens to take / & be he redyar wrongis to forget þen to knawe; pray for þare turnyng þat hym hatis & down castis, & care not men plese, bot dreyde god to offend.

He must be heedless of reproof and scorn;

In þe flesch if þou be tempyd, make [it] sugett, þat þe spiryt be not vndirlost. Tempt-

keep the flesh subject, that the spirit be not subjected.

12 cioune truly þat we consent not to, is mater of vertew vsyng.

Truly no man wotis qwhedyr he be wayk or strange, to tyme he be assayde. On lyke wise In pesse no man is calde pacient bot qwhen he is pullyd with wronge, if he haue paciens he saH see.

Many seem patient,

16 semys pacient qwhen þai ar not prickyd, bot qwhen a soft blast (I say not of wronge, bot of correccion) tuches þame, onone þer mynde

but when corrected, they turn to wrath, giving two words for one.

to bitternes turnys & wrayth; and o worde agayne þer wiH if þa here, two more vngudely þai gif agayne: in qwhose counsaile my

[Fol. L. b.]

20 sawle comys not. // ¶ þerfore þe dartis of owr enmy ar to be slokend with mekenes & swetnes of cristis lufe, / nor it is not to gyfe steel to temptacione, þofe it be greuous; for þe grettar bateH þe worþiar victory & hear crowne, as says þe psalm: *Beatus vir qui suffert temp-*

Blessed he who suffers temptation,

24 *tacionem, quoniam cum probatus fuerit accipiet coronam vite*, &c., / þat is to say: 'blyst be þe man þat suffyrs temptacion, for qwhen he is proued, a crowne of lyfe he saH take, þat god behestyd to his lufars' / Doubt not in þarlike lyfe þou art if dispisyng be to þe as

for this is the promised crown.

28 praysyng, pouert as ryches, hongyr as meet, so þat þou suffyr þam with evyn sawle if þou saH noght fro heght of mynde. ¶ fle & hate as mikyH as þou may mans praysyng, for it is moste worþi louyng to be worþi prasyng, & of men not to be praysed.

Avoid praise.

¶ Tungis of bakbitars many destroys. Despyse þou þerfore fauyr, worschip & aH vaynglory; wrethis, hatredis, detractions mekely suffyr; & so be sclaunder & gude fame, be tribulacione & angyr, to heuynly kyngedoms cese not

Flatterers beguile, backbiters destroy.

36 to go. ¶ Oft-tyme we saH þat, be many easys taght, strenglyar we sulde stand. þe stronge dredys not, nor þe pacient in aduersite is heuy, as it is writyne: *Non tristabit iustum quicquid ei acciderit*, 'qwhat-euer happyns þe rightwys man, it saH not heuy hym.'

We oft fall, that, being taught, we may stand firmer.

40 þus disposyd, no mervayH aH temptacion þou saH ouercum, & aH

malesse slek; þi noysurs wrechidar þou sal se, & *with* aH þi mynde to criste þou salt draw.

Of prayar. [Cap. VII.]

Haste at
once to
prayer when
tempted.

Those who
have left
all things
worldly for
love of God,
will soon find
pleasure in
prayer.

Psalms and
prayers are
useful

to drive away
evil spirits.

Cease not
from prayer;

then turn
to Holy
Scriptures.

[Pol. LI. a.]

The love of
God shall rise
from the
innermost
marrow of
our hearts.

Some heed
meditation
rather than
prayer.

If þou in *temptaciō* or *tribulaciō* be sett, to prayer o-none ryn. / 4
Truly if þou clerely *pray*, þou saH haue help. Sparpillynge sum-
tyme comys & wauyrynge of hart, & þoghtis rauischys þe hart to
dyuers, & suffrys not þe harte to stand in praysing^t of god. / þen
paraunter wer gude & qwhyle to pinke of holynes, to þe mynde wer 8
more stabyH, & so his prayers fulfyH. ¶ Truly if any aH wardly
occupacions for luf of god ha left & aH-way to holy meditacion &
holy prayer be givyn, / I trow be goddis grace *with-in* schort^t spase
þer hartis stabyld^t þa saH fynde & to luf & *pray*; not now *in-to* þis 12
now *in-to* þat þai suld^t wauyr, bot raþer in rest & endles pese abyde.
¶ fful mikyl it coumforthis stabilnes of hart^t to geet^t, in prayers vsyd
to be besy and psalmis deuoutely to synge. *With* besy prayers truly
fendys we ouercum, þare waytyngis & stiryngis we lawse. / þai ar 16
enfebuld^t & as wer *with-uten* strenght qwhils we byde strange and
not ouercomyn in *praynge*. ¶ In þos men truly þat has it^t *in* custum
with longe exercise to *pray*, sum-tyme more swetnes & more feruent
desyre of *prayinge* fyndes. þerfore qwhils þat swetnes & heet^t 20
lastis, gude is fro prayers not to cese. ¶ Qwhen þa cese—þat oft
happyns for þe flesh corruptibyH—þa may turn holye scriptures to
reed or sum odyr *profetabil* þinge do, so þat þa suffer not þer þoght
wauyr fro god, so þat qwen þa rise to *pray*, þa be qwhiekar þen þai 24
before were. ¶ Truly þen *pray* we weiH qwhen we þink of no
oder, bot aH our mynde is dressyd^t to heuyn & *our* saule *with* fyre
of þe holy gost is enflaumyd. ¶ þus in vs truly a meruelus plente
of godis gudeness is fun, for of þe inhirliest mergh of our hartis saH 28
rise þe lufe of god, And aH our prayer *with* desire and effect sal be,
so þat we ouer-rynnne not þe wordis, bot^t nerehand aH sillabyls *with*
grete cry & desire we sal offyr to owr lorde. ¶ Our hartte *with* hote
fyre kyndlyd, our prayer also is kyndlyd, & in þe sauour of swetnes 32
of *our* mouth in þe sight^t of god is offerd^t, so þat^t grete ioy it is to
pray. ¶ ffor qwhils in *prayer* a meruellus swetnes is givyn to þe
prayand, þe *prayer* is chaunged to songe. Here sum are repreuyd
þat raþer to meditacion takes heed þen to *prayer*, vnknawand þat^t 36
godis spech is fyryd, *with* qwhilk fylth of synnes is clensyd &
myndis of prayers *with* lufe ar enflawmyd. þa say þai wyH fyrst

pinke and so stabyH þer hartis; bot þe latter ar þa stabyH þat þa to prayer ar not cownforthid. þo aH we may not gedir our hartis to-gidyr as we wold, 3it may we not leef, bot sokandly stody we to 4 grawe, þat at þe last Ihesu criste may stabil vs. To þe qwhilk meditation helpis, if it pas not mesure and maner.

but meditation is only a help to a certain limit.

Of Meditation. [Cap. VIII.]

It is gude meditacioñ of cristis passioñ & his deed, & oft to recorde
8 I qwhatt payns & wrechidnes frely he toke for our hele in goyng
& prechyng, hongyr, þirst, cold, heet, repreuys & cursyngs, suffyr-
yngis, so þat it be not greuus to an [vn]profetabyH seruand to felo his
lorde & emprour.¹ He truly þat says he dwels in criste aw to go als
12 he dyd. / Criste truly says be Jeremy: ‘ha mynde of my pouerte &
of my passage, of wormwod & gaH, þat is to say of sorow & bitternes,
be þe qwhilk fro þe warld to þe fadyr I went.’ ¶ þis mynde truly
& meditacion þe fend ouercoms & his gwnnys destroys, fleschly
16 temptacions it slokyns & þe sawle to cristis lufe kyndiHs, þe mynde
it raisys and clensis & also purgis. I trow þis þoght of aH oþer is
moste profetabyH to þame þat nwly ar turnyð to criste. þerfore
truly is schewyd þe manhede of Ihesu criste, in þe qwhilk emong
20 man sulð be glad, in qwhilk he has mater of Ioy & also mournyng.
Ioy for sikyrnes of owr gaynbiyng, heuynes for filth of owr synyng,
for þe qwhilk it is to heuy þat so worþi a offirynge is offyrð. For þe
boystus fleschly sawle in-to behaldyng of þe godhede is not rauischyð
24 bot if it be gostely, aH fleschly lettyngis vastyd. ¶ Truly qwhen it
begyns a clene hart to haue & no ymage of bodily þinge may begyle
it, þen sikirly it is to he þingis admytte, þat in þe lufe of god
wondyrfully it may be glad. ¶ Sum treuly þink of þe ioy of blissyd
28 aungellis & holy saulys with criste ioyand, & þis þoght longis to
contemplacioñ. ¶ Sum þinkis of wrechidnes of mans condicion &
fylth of hym & in þer þoghtis þai dispoite of mans foly, for vanites
of þis lyfe þat forgetis þe Ioyis vnsene. ¶ Odyr þer þoghtis þus dis-
32 pose þat no-þinge þai wyH bott lofyng & desir of þer makar, þat þa
lufe hym as is possibil to men in þis lyfe. ¶ To þis meditacioñ no
man comys bot he þat in þis þinges before rehersyð is mikil
vsysd. // Truly þer is a maner more excellent & makes a man moste
36 contemplatyfe. þerfor as þer ar diuers warkis & vse of sayntis, so
of þame ar diuers þoghtis. ¶ 3it aH, for þai cum of o sprynge, to o

It is good to think upon what Christ suffered for our sakes.

Meditative minds overcome the devil.

The manhood of Jesus Christ gives joy for our redemption, grief for our sins.

Some think of the blessed angels and of holy souls, some of man's vileness.
[Fol. LI. b.]

¹ seruand struck out by the writer before emprour.

ende þai go & to o blys þai cum or led, bot dyuers ways, be o charite þat is more in on þen in a-nodyr. þerfor þe psalme says :
Deducit me super semitas iusticie, / þat is ‘he has led me a-pon þe pathis of rightwysnes,’ as so say : þer is o rightwisnes, & many 4
 pathis be þe qwhilk, we ar led to Ioy of lyfe euerlastynge ; / for qwhils aH in one beand ar of diuers nedis, in o ryghtwisnes be dyuers pathis to god ar led ; sum gois be a lawe path, sum be a mene, & sum be a hee. ¶ To hym truly is givin þe hyar path þat 8
 to lufe criste more endlesly is ordand, not for he wyrkis more þen odyr / or gifis more or suffrys more, bot for he lufis more. þe qwhilk lufe is heet & swetnes, & in aH men sekis rest. No man may sett hym-self in any of þis pathis, bot þat he takes to þe qwhilk 12
 god chase hym. / Sun-tyme þa þat semys in þe hyar ar in þe lawar, & reuers ; for þat is onely inward in saule be-for god, not in any þinge þat may be done of man vtward. ¶ After þe disposicion & desire of þer meditacion þa ar dressyd to þis path or to þat. / No 16
 man be vtward warkis may be knawen qwho is more or less befor god. / Foly þerfore it is too deme of chosyn & say : he passis hym, or his merit is ar far fro medis of þis, qwhen playnly þai know not þer myndis ; þe qwhilk if þa knewe, lefully þa myght deme. 20
 ¶ Truly þerfore to aH creatures god wiH it be counsayH, þat þa despyse not sum to mikyH or sum worschip to mikyH ; for doutles if þa saw mens hartis, many þat þa worschip, as stykand & fowH þa wald despyse, & odyr þat þai sett not by, no 3it desires to see, 24
 als moste lufely & haly aungeH þai wald worschyp. ¶ Gude þoghtis also & meditaciõs of godis chosyn, & slike be his grace to ilkone he schedis as to þer astayte & condiciõ beste acordis. ¶ þerfor my meditaciõ I may say þe, bot qwhilk is moste effectuous I can-not 28
 opyn, for þer inward desire I see not. I trow truly þat þo meditacions in þe plesys god moste and profetis þe þat god be his mercy schedis in þe. // Neuer-þe-lesse begynnynge þou may hay of oper mens wordis, þat I know weH in my-self. ¶ Truly if þou despise 32
 techynge of doctours, & trow þi-selfe better may fynde, þen þa tech þe in þer writynge, know itt forsoith, cristis lufe þou sal not taste. fford sayinge truly it is : god taght þame, qwhy þerfore sal he not tech me ? I answeere þe, for þou art not slike as þa were. / þou art 36
 prowld & sturdy, & þa wer lawly & meek, & þa presumand of god askyd no-þing, bot þame-self vndyr aH mekand toke conynge of sayntis. ¶ þerfor he taght þame þat we in þer bokes suld be taght. ¶ Truly if þi meditaciõs cristis lufe now desire, or sownd in his 40

“ He has led me upon the paths of righteousness.”

Some by a low path, some by a mean, some by a high,

but all paths are of God's choosing.

It is foolish to judge.

If men's hearts were seen, many that are worshipped would be despised as foul.

If you think you can find better help than doctors give, you shall not taste Christ's love.

[Fol. LII. a.]

To desire Christ's love and sing His praise is well.

lounge, as me semis þou art wele disposyd. / Bot þe þoghtis in
qwhilk more swetnes þou felis in god, profetis þe more. / To þink
wel *with-out*e swetnes profetis þe lityH, bot in þat case in qwhilk
4 for need swetnes is not felt.

Of Redyng. [Cap. IX.]

If þou desyre to cum to lufe of god, & in desire be kyndylt of
heuenly Ioyes, & be broght to despisinge of eerþly þingis, be
8 noght negligent in þinkyng & redyng holy scripture, moste in þo
placis qwher it techis maners & desaytis of þe feynd to eschew,
qwher it spekys of godis lufe & of lyfe contemplatyfe. ¶ Hard
sentens to disputars & witty men be longe tyme vsyd in holy
12 doctryne be left. It helpis vs truly mikyH to profett in goyd. In
þis we know our defaultis & gude dedys; in qwhilk we synne, in
qwhilk not; qwhat we sal do & qwhat forbere; & moste soteH
desaytis of our ennys to vs ar opynd. / þa kyndil to lufe &
16 prikkis to wepyng. þa ordan vs a likand borde if we in þame
haue delyte, as wer in aH riches. / Bot lat no couetys of worschip,
fauyr or mens praysynge sett vs to conyng of scripture, / bot onely
entent to plese god, þat we may know how we suld lufe hym, &
20 teche our neghbur þe same; not to be haldyn connyng a-nens þe
pepuH, bot raþer vs aw to hyde our conyng þen schew it to pray-
synge, as it is sayd: *In corde meo abscondi eloquia tua ut non
peccem tibi*, þat is: ‘In my hart I hyd þi wordis, þat I syn not to
24 þe,’ in voyd or vayn schewyng. / þe cause þerfore of our spekyng
be onely þe lounge of god & edificaciō of our neghbur, þat it may
be fulfilld of vs: ¶ *Semper laus eius in ore meo*, ‘Alway his
lounge be in my mowth,’ & þat is qwhen we seek not ovr awen
28 worschyp, & agayns his lounge we speke not.

Of Clennes of mynde. [Cap. X.]

Be þis ix degrese before tochyd cumis mane to clennes of mynde,
qwher god is seyn. Clennes I say þat in þis lyfe may be
32 had—how may þow fite clennes be gettyn here, qwher so oft man
with venial synnys at þe leste is filyd? / Sayntis feet ar to be
waschyd for þai draw duste of þe erth. ¶ Qwo may truly say ‘I
am cleyn of synne’? truly none in þis lyfe. ffor as says Ioob:
36 ¶ *Si lotus fuero aquis niuis & effulserint velut mundicie manus mee,
tamen sordibus intinges me & abhominabuntur me vestimenta mea,* /

Read the
Scriptures.

Let us not
read the
Scriptures
for praise of
men.

Let us then
speak only
for the love
of God and
the edifica-
tion of our
neighbour.

Who is free
from sin?

þat is to say: 'If I be waschyd with snaw watyr, þat is to meyne
trew penance, & if my handis schyne as clenness, for warkis of
Innocens, ȝit saH þou toche me with fylth, for venial synnes þat
may not be esschwyd, & my clothes saH vg me,' þat is to say my 4
fle-ch makis me vg of my-self, & sensualite, þat is so freeH, sliper
[Fol. LII. b.] and redy to lufe likand bewte of þis warld, oft-tymes makes me
synne. / þerfor says þe appostyH: *Non regnet peccatum in nostro
mortali corpore*, / 'Rene not syn in owr dedely body,' as qwo say: 8
syn in vs may vnrene, bot it may not vnbe. Qwat clenness þerfor
may man haue in þis lyfe? Truly worpi & grete, if he hym-self
rythgwisely vse in study of redynge, prayer & meditacioñ, as it
before is notyð. Truly þof he sum-tyme synne venially, ȝit sone, 12
for hys hole mynde dressyd to gode, it is destruyd. ¶ þe hete
truly of charite in hym aH rust of synne in hym wastis, as wer a
droipe of watyr put in-to a grete fyre. Verteu þerfor of a clenysd
saule is þe mynde to haue bisy to god, for in þis degre aH þe þoght 16
in-to criste is dressyd, aH þe mynde in hym is spred, þof aH it
seme he speke to odyr. Truly in clene consciens is no-þinge bittyr,
scharp or hard, bot aH sweyt & louely. Of clenness of hart risis
songe of Ioy, swete ditty & ioyfuH myrth. þen ful oft a wondyr- 20
fuH Ioy of god is givyn & hevinly songe is in-sched. ¶ In þis
astate a man may know, þat he is in charite, þat hee saH neuer lose;
withoute greet drede he lyfis not, not for suffiryng turmentry, bot
þat his lufar he offend not. I spare to say more here, for me 24
semys my-self a fuH greet wrech: for oft my flesh is noyd &
assayd. fforsoth þof aH in þis þingis beforsayd is godis lufe & life
contemplatife continude, ȝit sum-qwhatt of þame more specially to
ȝour neyd & profett is to be sayde. 28

Of þe lufe of god. [Cap. XI.]

O sweit light & delectabyH, þat is my makar vn-made: list þe
face & scharpnes of my Inward eyn with clernes vn-made, &
my mynde, þat pithily clenysd fro vnclennes & meruelus made with 32
giftis, swyftly [it] mo flee Into þe he myrth of lufe, kyndyH with
þi savyr, þat I may sytt And rest, in þe, Ihesu, Ioyand, And goand
as wer rauschid in heuenly swetnes, & stabyld in behaldynge of
þinges vnsene neuer bot godly I saH be glad. O lufe euer-lastand, 36
enflaum my saule to lufe god, þat no þinge byrne in me bot his
halsynges. ¶ O gude Ihesu, qwho saH graunte me to feiH þe þat

Man may at-
tain to great
purity by
much read-
ing, prayer,
and medita-
tion.

The virtue
of a purified
soul is to
keep the mind
fixed upon
God.
In a clean
conscience
is nothing
bitter or hard.

I say no more,
for I feel my-
self utterly
worthless, for
oft am I tried.

My mind flees
into the mirth
of love.

O everlasting
love, influ-
ence my soul
to love God.

now nowdyr may be felt ne seyne? / Sched þi-self in-to þe entrel
 of my sauH; cum in-to my hart and fyH it *with* þi clerist swetnes.
 ¶ Moyst my mynde *with* hote wyne of þi sweet lufe, þat aH yllis &
 4 aH scornfuH visions & ymaginaciõs forgetiH &, þe onely hauand, I
 may be glad, & Ioy in Ihesu my god. ¶ Heynforward, swettist Lord, abide
 lorde, go not fro me, bisily *with* me bidinge in þi swetnes, for only with me, my
 þi *presens* to me is solas & onely þi absence levis me heuy. ¶ O only comfort.
 8 holy gost, þat gifis *grace* qwher þou wiH, cum in-to me & rauseh
 me to þe; þe kynde þat [þou] made, *with* honily gyftis chaunge,
 þat my sawl, in þi likand ioy fulfyld, aH þinge in þis warld despise [Fol. LIH.a.]
 & kast a-way, ¶ gostely gyftis, þe gyfand, it myght take & goand
 12 be soundly ioy in-to light vndiscrivyd in holy lufe be it aH meltyd.//
 Byrn my renys *with* þi fyre, & my hart þat in þin awter sal byrn
 endlesly. ¶ O sweet & trw Ioy, I pray þe cum! Cum, sweit &
 most desiryd! cum, my lufe, þat art aH my comfortie: Scrith in-to O sweet and
 16 a longynge sawle for þe & to þe *with* sweit heet. KyndyH *with* þi true joy,
 heet holnes of my hart; *with* þi light lightynand myn Inner come!
 partys, *with* honily songe of lufe feed me as I may take be power
 of body & sawl. In þis & slike *oper* meditacions be þou glad, þat
 20 so þou may cum to þe pith of lufe. / Lufe truly suffyrs not a
 lufand saule byd in it-self, bot rausehis it owt to þe lufar, þat þe
 saul is more *þer* qwher it lufis / þen wher þe body is þat lyfis &
 felis it. Thre degrese sothely *þer* er of cristis lufe in qwhilk fro on
 24 a-nodyr *profetis* he þat is chosyn to lufe: The fyrst is cald vn-
 abyH to be ouercomen, / þe secund vnabyH to be partyd, / þe þird
 is cald singuler. / Truly þen is luf vnouercomyn qwhen *with* no
 nodyr desyr it may be ouercomyn, when¹ for it aH lettyngis he
 28 castis a-way, / aH temptacions & fleschly desyrs he slokyns, / And
 when he suffyrs patiently aH greuis for criste & *with* no flatteryge,
 no likynge is ouercommyn. / AH labyr is lyght to a lufar, no
 bettyr may no man ouercum labur þen be lufe. ¶ Luf truly is
 32 indepartyd qwhen *with* grete lufe þe mynde is kyndyld and to
 criste *with* þoght vndepartyd draws, forsoth a minwt it suffyrs hym
 not pas fro mynde, bot als he were bun in hart hym it þinkis, to
 hym it syghis, it cryes *with* his lufe to be haldyn, to lawes þe
 36 fettyr of dedelynes & to hym þat he onely to se desires may leed.
 And moste þis name Ihesu in so mikyH he worschyps & lufis þat in
 his mynde bisily it restis. ¶ Qwhen þe lufe *þerfore* of criste in
 hart of godis lufar & þe warldis despisar in so mikyH is seet þat of
 Love not to
 be overcome

¹ þe secund is struck out by the writer before when.

is called
"high,"
ever-thought-
ful love is
called "unde-
parted."

c. That is
singular.

"Singular"
love excludes
all but Jesus.

[Fol. LIH.b.]

Whatever
leads not to
Christ is in-
tolerable.

The more the
soul is carried
into itself for
joy, the less
it is filled
with heaviness.
Cease, my
soul, to love
this world.

odyr desire of lufe itt may not be ouercomyn, it is cald he; bot
when he to criste hald vndepartyd, criste euer þinkand, be non
occasion hym forgettand, euerlastyng and vndepartyd it is callyd. /
And qwhat lufe may be hear or more, if þis be he & euerlastyng? 4
¶ 3itt þer is þe þird degre þat is cald singulere. / A-nodyr it is to
be he, & be allone, Als it is dyuers euer to be present & a-noper to
ha no fela. / We may truly haue many felaws & 3it hafe a place
befor aH. / If þou truly any counforth seykt or resauē þen of þi god 8
& if þou parauentour lufe, / 3it not syngulere, þerfore þou seis
qwhatt gretnes of worþines is to ences qwhen þou art hee, allon
þat þou may be. / To singulere degre þerfor luf ascendis qwhen aH
comforth it excludys bot on þat is in Ihesu, qwen no-þinge bot 12
Ihesu to hym may suffys. / In þis degre þe sawle sett, hym on it
lufys, onely criste it 3ernis, criste desires, Onely in his desire it
bidis, to hym it sighis, in hym it byrnis, in hym warme it restis.
No-þinge to it is sweyt, no-þinge it sauys, bot in Ihesu it be made 16
sweyt, qwhos mynde als songe of musyk in feyst of wyen. ¶ Qwhat
euir the self to it offyr or cum to mynde, soyne is cast bak, sodanly
despisyd if itt saryf not his desire or to his wiH acorde not aH
custum þat to cristis lufe he seis sarifis not, he oppressis. Qwat- 20
euer he do, inprofetabyH & intollerabyH it semys, þe end of his
desyre in-to criste bot if it rynne & leed. ¶ Qwhen he may lufe
criste, aH þinge þat he wiH haue he trowes he has, & with-outyn
hym aH þinge hym vggis & waxis fowle. Bot for he trowes to lufe 24
hym endlesly, stedfastly he bidys in body & werus not in hart, bot
lufis perseuerantly, & aH þinge suffys gladly. & þe more þus in
hym it lifis, þe more in lufe it is kyndyld & to hym it is lykkar.
¶ Slike onelynes no meruayH acordis þat grauntis ne fela emangis 28
men. ¶ Þe more it is rauschyd in ward to Ioys, in vtward þingis
þe les it is occupyde or with heuynes or charges of þis lyffe it is not
lett. And now it is in sawle als wer vnabyH to suffyr payn, þat,
non angwysche lettand, in god euer he Ioys. O my saule, fro lufe 32
of þis warld sees, & melt in cristis lufe, þat aH-way to þe it be
sweytt of hym to speek, reyð, wryte & pinke, hym to pray, hym
euer to prayse. ¶ O god, my sawH to þe deuoute, desyres þe to se,
fro¹ fare to þe it criis, in þe it byrns, in þi lufe it longis. O lufe þat 36
failis not, þou ouercomen has me. ¶ O euer-lastyng swetnes &
fayrnes, my hart þou has woundyd, & now ouercomyn & woundyd
I faH, vnneþis for Ioy I life & nehand I dy, for I may nott suffyr

- swetnes of so grete a maieste in flesch þat wyȝ roye. ¶ Aȝ my
 hert truly festynd in desire of Ihesu, is turnyd in-to heet of lufe, &
 it is swaloȝd In-to a-noþer Ioy and a-nodir form. þerfore, o goȝd
 4 Ihesu, haue mercy of a wrech, schew þe to me þat longis, gyfe
 medeyne to me hurt. Seek I feyl me not, bot longynge in þi lufe. /
 He þat lufis þe not, losis aȝ to-gidyr; he þat felois þe not is wode. He that loves
 Emong^t þerfor be þou my Ioy, lufe & desire, to I may se þe in syon, Thee not,
 8 god of goddis. ¶ Charite truly is nobilest of vertews, moste loses Thee.
 excellent & swettyst, þat Ioynis þe lufyd to þe lufar & crist with
 chosen sawle euerlastyngly cuppils. In vs it reformys þe ymage of
 þe he Trinite & makis þe creatur likkeste þe makar. / O gift of
 12 lufe, qwhat [is] it worþ before aȝ odyr þat chalangis he degree with
 aungellis! þe more truly of lufe a man takis in þis lyfe, the more
 & þe hyar in heyn he saȝ be. ¶ O singulere ioy of lufe euer- The more
 lastyng þat rauischis aȝ his to hevyns a-bown aȝ warldis, þame love a man
 16 byndand with bandis of vertew. ¶ O dere charite, in erth þat has takes here,
 þe not is noȝt wroght, qwhat-euer he haue. / He truly in þe þat is the higher he
 bisy, to Ioy Aboyn erthly he is soyne lyft. þou entyrs boldly þe shall be in
 bed-chaumbyr of þe kynge euerlastyng, þou onely art not a-schamyd heaven.
 20 criste to take. He it is þat þou has soght & luffyd; criste is þin:
 halde hym, for he may not bot take þe, to qwhome onely þou
 desired to obey. ffor with-owtyn þe playnly no wark hym plesis; Hold on to
 þou makis aȝ þinge sauery; þou art a heuenly seet, Awngelis Christ.
 24 felischyp, a meruelus holines, a blistfuȝ syght, & lyfe þat lastis All glory is
 endlessly. ¶ O haly charite, howe sweit art þow & comfortabyȝ, yours.
 þat makis [hole] þat was brokyn, fale þou restoris, bond þou Holy Charity,
 delyuers, man to aungelis þou makes euyn, sittand & restand þou the bound
 28 raisys, & raisyd þou makis sweet. In þis degre or state of lufe is thou freest,
 lufe chaste, holy, wilfuȝ, / lufand þat is lufyd for þe selfe, not for raisest man
 þe godis, aȝ-to-gider festynand þe self in þat þat is lufyd, no-þinge to the angels.
 vtward sekand, of itt plesyd, bolmand, swete smelland, & harty, in
 32 þe self it byndand, meruelusly passand maner; ¶ Te (!) þe luffyd¹
 Ioyand, hym with-owt forgettyng pinkand, ascendand in desire,
 falland in þe lufe, goand in halsyng, ouercomyn in kyssyng, aȝ
 multyn in fyre of lufe. ¶ Truly so cristis lufar in lufyng kepis
 36 non ordyr, ne couetis no degre, for in þis lyfe, how feruent & Ioyand The lover of
 it be in godis lufe, ȝit more & more it pinkis god to lufe, ȝa þof he not rank,
 myght lyfe here euermore, ȝit suld it not trow to stand any tyme ever seeking
 more and
 more for love.

¹ ad solum amatum se extendens, omnia alia contemnens & obliviscens, in amato iubilans.

& not profett in lufe, bot rather þe lenger þat he suld lyfe þe more
 in luffe he suld byrne. ¶ God truly is infinit of gretnes, better þen
 we may þinke, of swetnes vn-nownbyrde, of aH wrought kyndes
 vnconsauyd, of vs may neuer be comprehendyd als he is in hym- 4
 self euerlastynge. Bot qwhen þe mynde now begynnys to byrne in
 desire of his makar, it is made abiH to resauē light vnwroght; & so
 enspyrēd & with gyftis of þe holy goste fulfyld, as leful is to
 dedely, heuynly Ioy it has / & in heght of mynde aH seyn þingis 8
 [passand] to swetnes of lyfe euerlastynge it is raisyd. / And
 qwhils þe saule with swetnes of þe godhede & warmnes of Makand
 lyght is spred, offyrd in sacrifice to þe kyng euerlastynge & accept,
 it is aH byrnyd. / O mery lufe, stronge, rauischand, byrnand, 12
 wilfuH, stronge, vnslokynd, þat aH my sauH brynge to þi seruys, &
 suffyrs no þinge to þinke bot þe: ¶ To þe þou chalangis aH þat we
 lyfe, aH þat we sauyr, aH þat we ar. ¶ Criste þus þerfore [be]
 begynnynge of ovr lufe, qwhome for hym-self we lufe, & so we 16
 lufe ordinatly qwhat-euer is to be lufyd for hym, þat is weH of luf,
 & to qwhome aH þat we lufe & ar lufyd we put /. Here sothely is
 schewyd parfite lufe qwhen aH þe entent of mynde, þe priuay
 warke of aH þe hart in-to godis lufe is lyft, so þat þe myght of trw 20
 lufe & myrth be so mikyH þat no wardly [ioy] ne fleschly mer-
 chandis be lefuH ne likand. ¶ O lufe indepartyd, o lufe singulere,
 þof aH þer wer no turmentis of wyckyd, no meed suld be trowed in
 hevyn, fro þi lufe þou suld neuer þe sonnar lawse. More tollerabyH 24
 it wer to þe a vntrowyd greife to suffyr þen ons syn deedly. þer-
 fore truly lufys þou god for hym-self & for no nodyr þinge, nor
 þi-self bot for god, & þer-of it felois þat in þe no-þinge bot god is
 lufyd. ¶ Els how suld god be aH in ilk þinge, if þer be any luf of 28
 man in a man? / O clere charite, cum in-to me & take me in-to þe
 & so present me before my makar. / þou art savir weH tastand,
 swetnes weH smelland, & plesant odur, a heit clensand, a comforth
 endlessly lastand. þou makes men contemplatyfe, hevyn-þate þou 32
 opyns, mowthis of accusars þou spars, gode þou makis be seyn, &
 multitude of synnes þou hydes. ¶ We loif þe, we prech þe, be þe
 whilk þe warld we ouercume, be qwhome we Ioy & þe heuynly
 leddy we ascend. In þi swetnes scryth in-to me, me & myne I 36
 commenð þe with-oute ende.

The mind
burning with
love,

filled with the
Holy Ghost,
as far as mor-
tals may be,
is raised to
the sweetness
of eternity.

Perfect love
is the lifting
up of the
heart's secret
workings to
God's love.

Nothing but
God is loved
in thee.
[Fol. LIV. b.]
O Charity,

a sweet sa-
uour thou art,
a pleasant
odour, a
comfort ever-
lasting:

a multitude
of sins thou
hidest.

Of Contemplacion. [Cap. XII.]

- Contemplatyfe lyfe or contemplaciōn has thre partys: Redyng,
 Prayer, & Meditaciōn. In redyng, god spekis to vs; In
 4 prayer, we speke to god; In meditaciōn, awngels to vs *cum* down
 & techis vs, *þat* we erre nott. In prayer *þa* go vp & offyrs ovr
 prayers to god, Ioyand of ovr profett, *þat* ar messyngers be-twix
 god & vs. ¶ Prayer certan is a meyk desire of mynde dressyd in
 8 god, of *þe* qwhilk he is plesyd qwhen it *cums* to hym. ¶ Medita-
 cion in god & godly þingis, aftyr prayer and redyng is to be takyn,
 qwher is *þe* halsyng of racheH. ¶ To redyng, longis resoñ &
 inquisiciōn of treuyth, *þat* is a gudely lightte markyd apon vs.
 12 ¶ To prayer, longis louyng sange, passyng in behaldyng and
 meruayH: and so in prayer standis contemplatyfe lyfe or con-
 templaciōn. ¶ To meditacione, longis inspiraciōn of godd, vndir-
 standyng, wysdome & syghyng. ¶ If it be asked qwhat is
 16 contemplaciōn: it is hard to defyne. Sum says, contemplatyfe lyf
 is not ellis bot knowlegis of þingis to *cum* & hyde, or to be voyde
 fro aH wardly occupaciōn, or study of godis lettys. Odyr says *þat*
 contemplaciōn is free sight in *þe* spectakyls of wysdom, with a fuH
 20 he meruayH. ¶ Odyr says *þat* contemplaciōn is a boke, & wys
 behaldyng of *þe* saule, spred aH abowt to behald his myghtis.
 Odyr says, & weH, *þat* contemplaciōn is Ioy of heuenly þingis.
 ¶ Odyr says, & best, *þat* contemplacion is deed of fleschly desires be
 24 Ioye of *þe* mynde raisyd. ¶ To me it semys *þat* contemplaciōn is
 IoyfuH songe of godis lufe takyn in mynde, with swetnes of aungeH
 louyng. Þis is Iubilaciōn, *þat* is end of *parfit* prayer & of he
 deuociōn in þis lyfe. / Þis is *þe* myrth in mynde had gostely for
 28 *þe* lufar euerlastyng, with grete voys oowt brekand. / Þis is *þe*
 endly dede & *parfittist* of aH deidis in þis lyfe. *þe* psalme þerfore
 [says] ¶ *Beatus vir qui scit Iubilacionem*, *þat* is to say: ‘blyste
 be *þat* man *þat* knawes Iubilaciōn,’ in contemplaciōn of god. Truly,
 32 *þer* may non Aliene to god Ioy in Ihesu, ne taste *þe* swetnes of his
 lufe; / bot if he euyr desire with fyre to be kyndyld of lufe euer-
 lastyng, with pacience, mekenes & maner, wyth aH clennes of body
 & saule to be made fayre, with gostly oyntmentis be dight, in-to
 36 contemplaciōn he is lyfte, / helefuH vertew lat hym seeke vncessand, [Fol. LV. a.]
 be *þe* whilk in þis lyfe fro wrechidnes of synne we ar clensyd & in
 anodyr lyfe fre fro aH payn in blissyd lyfe endles it is Ioyd. Þus

In reading,
God speaks
to us; in
prayer, we
speak to God;
in medita-
tion, angels
come to teach
us.

To reading
belongs the
enquiry into
truth;
to prayer be-
longs praise
and song;

to meditation
belongs God's
inspiration.

Contempla-
tion is hard
to define.

Some well say
it is the joy
of heavenly
things.

Others say
better, it is
the death of
the desires of
the flesh.
To me, it
seems the
joyful song of
God's love.

None alien to
God can re-
joice in Jesus.

Be not slow
to chastise
thyself.

Begin with
self-imposed
poverty.

The warmer
a man grows
in the heat of
everlasting
light, the
meeker he
shall be in all
adversities.

He goes not
with proud
foot, but re-
joicing only
in high de-
light.

As its dark-
ness so its
light.

3it in þis exile he sal be worpi to feil IoyfuH myrth of godis lufe.
¶ þerfor be not slaw þi-self to chastys with prayer & wakyng, &
vse holy meditacions, for doutles, with þis gostely labysr with
heuynes & wepyng of inwarð forþinkyng in þe is kyndyld cristis 4
lufe, & aH vertews with giftis of þe holy gost in-to þi hart ar sched.
¶ Begyn þerfore be wilful pouert, so þat qwhils þou desires noght
in þis warld, befor god & man lyfe sobyrly, chastly & mekely. /
No-þing to haue is sum-tyme of need, bot noȝt to may wiH haue is 8
of grete vertew. We may haue mikyH¹ desirs. ¶ Truly þe moste
parfite is necessaris behoues to take, ellis wer he nott parfyte if he
refusyd to take qwher-of he suld lyfe. ¶ þis maner is to keep in
parfite men, aH wardly for god to despyse, & 3it of þe same mete & 12
cloth to take; & if þis want any tyme, not to groch, bot [god] to
loyf, & superfluite als mikyH as þa may to refuse. ¶ þe warmer a
man waxis with heet of lyght euerlastyng, þe mekar in aH ad-
uersites he sal be. / He þat truly is meek not fenyk þat hymself 16
haldis worpi despyng & nowþer for harme nor represe to wreth is
prouokyd. Qwharfore hym-self lawand to bisy meditacioñ, to rise
to hym is givyn to behaldyng of heuenly þingis, & þe scharpnes of
his mynde elensyd, as suffyrs seeknes of þe flesch, to hym is² gyfyn 20
sweetly with inwarð ioys, byrnyngly to synge. / And trewly when
he gois to seyk any vtward þinge, not with a prowed fote he gois,
bot in he delitis only Ioyand onon with swetnes of godis lufe as
wer rauischyd in trans, meruelusly rauischid is glad. ¶ Slike 24
forsoyth is lyfe contemplatyfe, in dw maner if it be takyn: / be
longe vse of gostely warkis to contemplacioñ of þingis euerlastyng
we cum. / Myendly sight truly is takyn vp heuenly to behald be
schadoly syght 3it & meroly, not clere and opyn; qwhils we go be 28
faith, be mero as wer & schado we see. ¶ Truly if our gostely ee
be bisy to þat spirituaH light, [to behald] þat light in it-self as it is
it may not se, & 3itt it felys it þat it is þere, qwhils it haldis with
it favyr & heet of þatt light vnkawen, qwher-of in psalm is sayd: 32
Sicut tenebre eius ita & lumen eius, þat is: ‘& as þe dyrknes
þerof so þe light þerof.’ ¶ þof aH truly þe dyrknes of syn fro a
holy saule be gone, myrk^t þinges be passed & vncleue, þe mynde be
purgyd & lightynd, 3it qwhyls it bidys in þis flesch deedly þat 36

¹ Possumus autem multa habere & tamen nil velle habere, quando ea que habemus non ad voluptatem sed ad necessitatem retinemus, sicut *quandoque* qui nil habet multa cupit. Necessaria etenim perfectissimum accipere oportet.

² of his mynde *struck out* before is.

- wondyrfulh ioy *parfitely* is not seyn. Forsoith holy & contemplatif men *with* clere face god behaldis, þat is owlyr þar witt opynd¹ þat is more [þat] as qwo say aH lettynge's be-twix þer mynde & god put bak, þe hart's er purgyd, / heuenly citesens þai behalde. Sum truly both þis has takyn. / Als we in dyrknes standand seys noþinge, so in *contemplacion* þat vnsemlly lightis þe saule, noo seyn light^t we see. Criste also put's hys restyng^t dirknes & zit^t to vs he spekis in a pilar of a clowd, bot^t it is fuH delectabyH þat is felt. In þis truly is *parfyte* lufe qwhen man goand in flesch can-not be gladd^t bot in god [&] noþinge wiH or desir bot god & for god. Hereby it is schewd þat holynes is not in crynge of þe hart^t or teris or vtward^t warkis, bot in swetnes of *parfite* charite & heuenly *contemplacion*. / Many truly ar multyn in teris & astirwarde has turnyd to yH, bot no man filys hym-self *with* wardly bisynes after þat he truly has ioyd in lufe euerlastyng. ¶ To greet & soro longis to nw-*conuertyd* begymars & *profetand*, bott ioyfully to syng & to go in *contemplasyon* longis bot to *parfite*. ¶ þa þerfore þat longe tyme dois penance, qwhils he felis zit^t his conscience prikan^d of defeaute, dowl^tles know he þat he dyd not zit *parfite* penance. Emange þerfore teris to hym be as breed day & nyght, for bot if he ponysch hym-self^t fyrst *with* wepyng^t & sighyng^t, to þe swetnes of *contemplacion* he may not cum. *Contemplatyfe* swetnes not bot *with* fuH grete labour is getyn, & *with* Ioy vntok^t it is possessyd. ¶ fforsoith it is not mans merit^t bot gods gyft^t: & zit fro the begynyng^t to þis day neuer man myght be rauischyd in *contemplacion* of lufe euerlastyng^t, bot if he before *parfitely* aH þe world's vanite had^t forsakyn. ¶ More-owr *with* heilful meditacion & deuoute prayer he aght be vsyd or he truly cum to *contemplacion* of heuenly ioy. ¶ *Contemplacion* is labyr sweet^t & desirefuH; þe labyrar it gladis, & hurtis not; no man þis has bot Ioyand^t; nott qwhen it cums, bot qwhen it goys, he is wery. ¶ O gude labyr to þe whilk deidly dress þame. / O nobyH & meruelus wykyng^t þat sittars dois moste *parfitely*. / It behouys truly þat he take grete reste of body and mynde qwhome þe fyre of þe holy goste truly enflaumys. Many truly þat can [not] in mynde rest ne zit woyde þoghtis & vnprofetabyH put owtt^t, þat in psalme is bidyn may not fulfyH: ¶ *Vacate & videte quoniam ego sum deus*, / þat is to say: 'be voyde fro wardly vanite & se for I am god.' ¶ In body

Holy men
look upon
God.

[Fol. LV. b.]

It is perfect
love when a
man, yet in
the flesh, re-
joices solely
in God.

Holiness not
in outward
works, but
in perfect
charity.

Contempla-
tive sweet-
ness is ob-
tained only
with great
labour.

He must be
experienced
in healthful
and devoted
prayer.

Blessed la-
bour, to which
mortals may
devote them-
selves.

¹ quod fit aut aperto eis sensu ut intelligant scripturas, aut ostio celi aperto quod maius est ut quasi omnibus obstaculis.

Those waver-
ing in heart
are not wor-
thy to taste
how sweet is
the Lord.

Life contem-
plative better
than life
active.

[Fol. LVI. a.]

A man very
contempla-
tive is often
deemed a
fool.

Who shall
give me thee,
my brother?

A devout soul
despises all
vain glory.

There is no-
thing more
profitable or
merrier than
the grace of
contempla-
tion.
Perfect joy
is grace con-
firmed.

It is best to
know God,

truly voyde & wauerand in hart ar not worpi to taste & see
how sweit our lorde is, how sweit þe heght of contemplaciõ.
¶ Truly ilk man contemplatyfe lufes solitarines, þat more feruent
& oft ar þat he of no man is lettyd in his desires may be vsyd. 4
¶ Qwen it is knawn þerfor þat lyfe contemplatyfe is worþiar &
meedfular þen actife lyfe, & aH contemplatyfe be godis meuyng
solitary lyfe lufand & for swetnes of contemplaciõ ar feruent,
namly in lufe: It semys þat solitary men, with gyft of contempla- 8
ciõ raisyd, ar he & tothis þe heest perfecciõ, bot if it happyn
[sum] be in slike state þat þa haue evyn þe heght of contemplatyfe
lyfe & zit þa cees not þe prechur office to fulfyll: / þis odyr solitary
in contemplacion hiest, onely givyn to godly þingis, not to neede of 12
þer neghburgs, In þis þa passe in like degreis þat for prechyng [þai]
ar worpi a crowne. Truly a man verray contemplatyfe with so
greet desire is set in-to þe light vnsene, þat oft-tymes as a foyH or
vnwys of men he is demyd—& þat is for his mynde in cristis lufe 16
seet inflawmyd, his bodily berynge playnly chaungis & his body
also departand fro aH erthly warkis godis chylde it makis als man
owt of mynde. ¶ þus truly qwhils þe saule in endles¹ myrth of lufe
gedyrs aH þe self, with-haldand þe self inward, it flowes not 20
forwarð to seike bodily likyng. And for it is fed with likand
inward luste, it is no merueH þof it say syghand: // ¶ ‘Qwho saH
gif me þe, my broþer, þat I maye fynde þe forth & kysse þe?’ þat
is to say, lawsyd fro þe flesch I may be worpi to fynde þe, & seand 24
þe face to face with-oute end with þe be Ioynyd, and now man
me despyse. // ¶ A deuoute saule gyfyn to lyfe contemplatyfe, ful-
fylld with lufe euerlastinge, aH vaynglory of þis warld despisys &
onely in ihesu Ioysand couets to be lowsyd; / ¶ ffor qwhy of þis þat 28
sauers & lufis þis warld, not heynu, it is despisyd, & greuusly
longis in lufe & gretely desyres with þe lufly companys of aungels
to be givyn to Ioys þat þe wardly aduersite may not noy. / ¶ No-
þinge more profetabiH, no-þinge meriar þen grace of contemplacione, 32
þat lyftis vs fro þis lawe & to god offyrs. ¶ Qwhat is grace [of
contemplacion] bot begynnynge of Ioy? qwhat is parfitenes of Ioy
bot grace confermyd? In qwhilk to vs is kept a IoyfuH hap &
happy ioy, a gloriuS emlesnes & euerlastyng ioy, with sayntis to 36
lyfe & dweH with aungels, / And þat þat is abowne aH þinge, god
truly to know, parfityly to lufe, in schynynge of his maieste to se, &
with wondirfuH IoyfuH songe & melody hym endlesly to loyle,

¹ o struck out before endles.

to qwhome be wyrschip & ioy, with dedys of þankyng, in warld^e of
 worldys. Amen.

to whom be
 worship, joy,
 and thanks-
 giving for
 ever.

¶ Thus endys þe xij chapetyrs of *Richarde Hampole*, in-to englysh
 4 translate be þere *Richard Misyū*, to informaciō of *Cristyn*
sauls. Aⁿ doⁱ Millimo cccc^{mo} xxviiiij.

Here follows in a 17th century hand:—

8	Theologus insignis, scripsit explanationes	Richardus Hampole ex Eboracensi Anglorum Comitatu oriundus,
	in librum Job.	In Orationem Dominicam.
	Elogium nominis Jesu.	In Symbola tria, Apostolicum,
	De Incendio Amoris.	Ambrosianum, et Athana-
12	In Threnos Jeremie.	sianum. Claruit Anno Do-
	Regulam bene Viuendi.	mini 1430.
	Expositiones in Canticas Pro-	Josias Simlerus ita habet in
	phetarum, Esaie, Ezechielis,	sua Bibliotheca.
16	Annæ matris Samuelis,	
	Moysi, Abacuc, Danielis,	
	Zachariæ, Mariæ, Simeonis.	

NOTE.

p. 48, l. 40. *meetbyrd*, meat-board, tray, litter; Vulgate *ferculum*, 'A barrow, litter, bier (for carrying the spoils; the images of the gods, &c., in public processions).'—White.

The Wycliffite versions give the *Song of Solomon* iii. 10, thus (ed. 1850, iii. 76):—

A chazer King Salamon made to hym,
of the trees of Liban; his pileris he made
siluerene, the lenyng place goldene, the
stezyng vp purper; the middes he enourn-
ede with charite, for the doztris of
Jerusalem.

Kyng Salamon‡ made to hym a seete,
of the trees of Liban; he made the pilers
thereof of siluer; *he made* a goldun
restyng place, a styng of purpur; and
he arayede the myddil thingis with
charite, for the douztris of Jerusalem.

‡ *Kyng Salomon*; that is, God a king to you, specially in the 3yuyng of lawe. *a golden resting place*; that is, the propiciatorie, that was the seete of God, was al of pure gold. *styng of purpur*; that is, a veil of purpur hanginge bitwixe the pileris, and was reysid vp, whanne me entride in to the hooly of hooli places. *the myddil thingis with charite*; for in the hooly of hooli places on the pawment was the arke of testament, with the tablis of lawe, and manna, and the 3erde of Aaron, that weren signes of Goddis charite to the puple. *Live here.* C.

THE FIRE OF LOVE.

Original Series, 106.

This Glossary, revised, is to replace the one issued with the book.

GLOSSARY.

Compiled with the help of several notes from Henry Bradley, Esq., M.A., and the
Rev. W. W. Skeat, D.Lit.

abilland, making able or fit [*habilis*],
84/12.

aboune, *aboune*, above.

abydes (cp. *habidys*, 79/31), 100/4.

adred [O.E. *ondrædan*], dread, 97/3.

adyll, earn, gain [O.N. *öðlask*], 19/34,
86/15.

after, according to, 16/25 *et passim*.

aght, eighth, 105/12.

aght, impers. = behoves, 16/28.

all onely, alone, 81/13.

and, *ande*, an = if.

anee, an eye, 115/1. See *nee*.

anens, concerning, towards.

anoytt = *anoynt*, anointed, 90/1.

aostyll, apostle, 94/35. Cp. 122/7.

apon, upon, 88/38, 95/21.

arrid, erred, 73/28.

asethe, sb. reconciliation, 1/2 [O.F. *asetz*,
E.M.E. *assyth*].

Cp. "And who so harmes any man in
his nede

Sal noȝt be safe, bot he make
asseth at his power."

Cas. of Love.

aseyth, 67/26. See *asethe*.

asownd, a sound, 71/40.

at, *pat*, 97/2.

audyr, *aydere*, pron. either (as conj.
usually *owdyr*, 18/21).

awityr, adventure.

avotre, adultery [O.F. *avoutrie*], 95/3.

awysyd, planned, avised, 99/34.

aw, v. ought, 105/25.

awter, altar, 123/13.

ayth, empty [O.N. *eyði*], 27/14.

be, usu. prep. = *by*.

beeld, build, 116/24.

begiell, beguile, 63/9.

begone, begun, 83/38.

begrace = by grace, 100/25.

behestyd, promised, 117/26.

behyght, promised, 67/27.

beldes [O.E. *byldan*], builds, edifies, 11/
21.

beylded, builded, 78/10.

blabyrar, blabber, 96/21.

blekyd, blackened, 107/25.

blisness, blessedness, 88/24.

blis, bless, 35/37.

bolnand, swelling.

bolnes, swells, 11/22 ; *bolnis* (2nd sing.),
27/20.

borde, board, table, 121/16.

borionand, budding, 32/39. See *burion-
yng*.

bot if = except, 3/29 *et passim*.

bowyd [O.E. *būgan*], bent, inclined, 90/7.

boystus, rude, ignorant, 3/24.

boystusnes, foolishness, 77/6.

brynnyng, burning, 2/13.

bune, bound, 23/23, usually *bun*.

burde, board, table, 95/23.

burionyng [O.F. *burjoner*], budding, 5/2.

bis [behoves, behoves], behoves, 107/3.

byd, bide, abide, 123/21.

brysyd, by metath. = *brysyd* [O.E. *brȳ-
san*], bruised.

bwne (see *bun*), 44/36.

caff, chaff, 18/6.

castis = chastise, 94/21.

casys, chances, accidents, 117/36.

cese, cease, 53/6.

cetys, cities, 79/34.

chalengis, 126/14.

chaes, chalice.

chargh, charge, 1/27.

chesys, chooses, 29/20.

chinche, a niggard, 24/25. Cp. 108/14.
chosymne, 31/26.
chynches. See *chinchis*.
clad, clad, 2/24.
clethynge, clothing, outward show, 83/15.
comforth, pt. comforted, 10/27.
comforth, sb. comfort, 78/37.
commoute = commounte, fellowship, 56/19.

comon, v. a. share, hold in common, 42/6.
contagiuste = contagiosity; 83/7. Cp.

Lydg. *Chron. Troy*, v. 36.
couetys, covetousness, 111/22.
coyll, coal, 98/29.
cowmforthid, comforted, 119/2.
cowth, cup = could, 82/29.
cun, know, 14/29.
curiuste, curiosity, 1/3.
custyn, p.p. castin = cast, 101/21.

dampnede, damned, 86/3.
dawns, dance, 102/9.
dede, death, 10/5 *et passim*.
dedely, mortal, 43/19.
dedlymes, mortality.
deed, death.
delis [O.F. *délice*], pleasure, 96/12.
demand, judging, 111/6. Cp. 120/18.
depar tyd, cut off entirely, 87/25. Cp. 98/21.

desaytis, deceits, 121/9.
destinct, divided, 105/2.
denoute, devoted.
deyens, divines, 3/23.
deyd, deed, 83/15, 111/37.
disparischyd, dispersed, 100/21.
dispoite, dispute [cp. dispute *Myrr*, Instructions for P.P. 673].

ditis, ditties, 79/25.
donyrmare, lower down, 20/23.
dowe, dove, 89/37.
doyme, doom, 43/28.
doyme, done.
drees, dress, direct, 106/18.
dressyd, addressed, 113/2.
dru, drew, 83/30.
du, due, 128/25.
dyte. poem, verse [O.F. *dite*], 88/19.
dyttis, ditties, 81/5.
dyuers, a different thing, 86/12.

ee, eye, 23/8.
eghen, eyen = eyes. Cp. *eyne*, 106/34.
eyn, 106/37.
elsqver = elsewhere, 73/18.

ely = *erþly*, 41/2, 44/20. Cp. MS. fac.
emnyly [O.E. *efen*, *emn* = equal],
 equally, 84/14. More probably for
emnyly = hostilely. Cp. *enmili*, Wicl.
 2 Macc. xiv. 11; we have *emnylyke*,
 87/13.

emproure, Emperor, 38/29. Cp. 104/6.
enpryd, take pride in, 111/24.
er, or, 9/12. Cp. *ner*.
erandis, business, 106/27.
eris, ears.
es, *er* = are, 82/26.

fagiars, flatterers, 20/30.
fagyd, flattered, 22/6.
farnes, fairness, 72/31.
fawt, be found wanting, 45/40.
fela, fellow, partner.
felaly, in fellowship, 92/38.
feland, feeling, 82/17. Cp. *feyll*, 86/20.
feltschyp, fellowship, 88/31.
felo, follow. Cp. *felow*, 115/18.
feloandly, 33/16, accordingly.
fenar, feigner, 114/12. Cp. *feyn*, 107/20.
fende = fiend, 6/7, usually *feynd*. Cp. 115/17.

fennyd, feigned.
fennyis, feigns.
ferid, made to fear, 27/31.
festynd, 16/17, fastened.
fetyr, fetter, 25/14.
feyd, fed, 71/22.
filis, defiles.
filowynge, following, 2/4.
filowande, following, 89/1.
fiyld, defiled, 41/5, 90/15.
flaw, flow, abound, 100/15.
flaem, flame, 98/32.
flayr [O.F. *flair*], odour, 40/20.
flitynges, contentions.
fond, foolish, 54/26. Cp. 120/35.
fonde, found, 69/10.
fonnyd, acted foolishly [M.E. *fonnen*],
 35/30.

for þam, because.
forþink, repent, 11/12.
forþinkyng, repenting, 106/5.
fowle, foul.
foyd, food, 90/14.
freell, frail, 122/5.
frenes, freeness, 31/17.
fretynge, gnawing, 109/20.
freylte, frailty.
freyt, Lat. reading is *moliatur*, 92/9.
fro, often = on account of, because of.

fulfare, ? = full fair, 42/29.
fun, found, 14/19.
fjil, defile, 41/5.
fjlo, follow, 109/32. Cp. 109/33.
gar, make, 84/35.
gaynby, redeem, 16/16.
gaynbyer, Redeemer, 5/35, 12/2.
gayncall, call back, 82/25.
gaynes, gayness, 97/4.
gaynsays, refuses, 94/12.
gedrynge, gathering.
zee, yea, indeed, 76/14.
geet, get, 118/14.
geme, gem, jewel, 89/33.
generally, universally, 85/16.
jernyd, yearned, 80/32.
gettis, begets, 14/14.
gnayste [O.N. gneista], gnash, rage, 109/37.
gouyrnd, governed, 82/10.
gras, grace, 109/8, 86/29 (but *grace*, 86/31).
grauē, dig, 68/13.
gre [O.F. gré], gradus, step, 62/3.
gretynge [O.E. grētan], weeping, 97/25.
grevous, grievous, 17/15.
grewys, griefs, 17/12, 84/6.
greyn, green, 112/26.
groch, grumble, 20/38, 116/13.
grochynge, 35/25.
groundly, deep, profound, 23/1.
gruche. See *groch*, 69/19.
gunnys, guns, engines of war: ? or perhaps for *gunnis*, snares, 119/15.
guff, give, 79/31.
gyll, guile, 92/19.
gyllles, guileless, 86/40.
gyrcyn, given, 96/3.
habidys, abides [cp. 100/4], 79/31.
habundance, 2/10.
habyde, abide, 82/35 [but *abydyngē*, 84/9, 108/30, and *abydis*, 84/11].
hals, embrace, 78/7.
halsynge, embrace, 76/40.
halyd [O.E. geholian], dragged, 83/30.
happis, happiness, 80/17.
hard, heard, 99/28.
hatyde, hated, 79/38.
hauill, hall, 12/29.
hay, have, 120/31.
hayer, hair, 6/9.
he, high [O.E. hēh, hēah], 6/34; *hee*, 12/31.

hear, higher, 69/21, 114/21. Cp. 120/8.
heel, health, 42/34.
heues, highness, 71/10.
henlyt, error for *honyly*, 12/32.
here, hair, 94/36.
heny, grieve, 117/39 *et passim*.
heyl [see *heel*], 102/15.
heyll, salvation, 92/30.
highe [see *he*], 33/7.
hole, whole, complete, 112/7.
holy, wholly.
honeste, honour, dignity, 94/37, 114/11.
honyly, honey-sweet, 2/32.
houys [M.D. hoven], tarries, 86/23.
houer, *houre*. See *oure*, 83/2.
hoype, hope, 78/25.
hugisly, hugely, greatly, 30/38.
hugisly. See *hugisly*, 47/8.
hy, v. haste, 82/29; past tense *hyde*, 102/8.
hy, sb. haste, activity, 76/31.
hy. See *he*, 33/8.
hyar, higher, 87/1. Cf. *hear*.
hyde, hidden, 127/17.
japis, trifles, 31/11, 66/5.
ilkon, each one, 49/12. Cp. 92/17, 120/26.
indepartyd, inseparable, 123/32.
inhere, inner, 77/3.
inhir, inner, 79/37.
inhirliest, innermost, 118/28.
inhirly, innerly, 39/1.
impugnacione, struggle, 96/7.
is, his, 128/10.
iuuyd, joined, 23/24.
kelyd, cooled, 62/15.
kelys, cools, 88/26.
knawynt, knowing, 103/21.
kunde, past participle of *con*, to know, 3/26.
kynde, nature, 41/8, 86/8.
laghys, laughs [O.E. hlīhhan], 7/29.
laghyst, lowest [O.N. lāgr], 8/21.
lawe, *law*, low.
lawse, loosen, 118/16.
leefful [M.E. lēf-ful], permissible [O.E. lēaf, leave], 26/31.
leffynge, leaving, ceasing, 10/14.
lefull, permissible.
leghes, lies, tells lies, 9/35 [O.E. lēogan. Cp. *Orm.* 4907].

lemman, lēof-man, dear one, beloved,
12/26, 82/33.

lenghtyd, 88/15. Cf. *strenghtyd*.

lese, lose, 3/2.

lesun, lesson, reading [O.F. *leçon*], 1/18.

lettyng, hindrance, 73/25.

letwary, electuary, 7/12, 19/11, 85/3.

liggis, lies.

likyngly, gladly, 82/20.

longis, belongs, 19/25, 93/21, 112/6.

loueynge, praise, 1/13 [O.E. *lofung*].

lovyng. See *loueynge*.

lychurs, lechers, 24/11.

lycw, liquor, 82/36.

lygge, lie, 82/16.

lyght, adj. light, slight; *lyght gretnes of gyftis* = few gifts, 88/6.

lykand, inclination.

made, mad, 89/26.

males, malice, 67/23, 89/24; *malesse*, 118/1.

mane, man, 20/1.

marghty, mistake for *marghy* = marrowy.

Lat. *holocausta medullata*, 75/23.

marygh, marrow, 77/3.

meetbyrd, meatboard, tray, 48/40.

mekand þame-self, humbling themselves, 120/38.

mel, mallet, 47/7.

mellyd [O.F. *mesler*, *medler*], mix, 93/1.

menȝd, mingled, 18/11, 85/30. Cp. *menȝis*, 98/9.

mennys, mens, 91/4.

mergh [O.E. *mearg*], marrow, 118/28. Cp. *marygh*.

meroly, as in a mirror, 128/28.

metell, metal (the Latin has *mentali clamore*, which Misyn must have read *metalli*), 95/27.

mekid = made meek, 17/18.

meȝyd, moved, 20/12 *et passim*.

meȝdes, meedless, 67/32.

meȝmly, moderately, 8/35.

miry, merry *passim*.

Ml, mille, 115/21.

mo, more, others, 1/3.

moistis, moisten (usually figurative).

moll, dust, 90/3.

moltyn, molten, melted, 41/20 [liquefacta].

multyn, 45/22, 65/6. See *moltyn*.

myendly, mental, 128/27.

mynde = memoria, 95/20.

myndy, mindful, 98/15.

mynact, minute, 83/14.

myrthand, making merry, 10/17, 87/27.

myrthyd, made merry, 82/20.

nakkind, 43/13, stripped naked [M.E. *nakenen* = to strip naked].

nar, nearer, 96/36; *nerre*, 85/25.

nedyrs, adders, 35/29, 89/22.

nee (*my nee* for *myn ee*), mine eye, 79/23; *a nee*, an eye, 115/1.

nehand, nearly, 25/18.

ner, nor, 81/37. Cp. *er*, 9/12.

nerre, were not, 25/24.

neyhand [A.S. *nēah-hand*], 43/15.

no, oft. = nor.

nodyr, no nodyr = none other, 123/27.

noght, not, 1/4.

noo, no, 129/6. *no seyn light* = no visible light.

noudyr, neither, 19/8.

nouþer, neither, 19/27.

nowre (a *nowre*, an *owre*), an hour, 72/21, 106/33. See *oure*, *howre*.

noy [for *nui*], hurt, 57/18, 96/1, 116/16.

noyes, noise, 30/24.

nyghtyd, passed the night, 46/29.

nw, new, 94/33.

unvelle, novelty, 95/6.

o, one, 110/22, 115/17.

obak, aback.

odir, odour, 90/35.

odyr, other, others, 21/38.

oft sythes = often times, 8/35.

on, one, 41/28, 110/13.

onhede, *onhed* [O.E. *ānhād*], one-head, oneness, 41/23, 41/30.

onned, 98/24. See *onhede*.

or, before, 2/17, 83/31, 129/28.

orgonly, belonging to an organ, 103/19.

os, as (cp. als *passim*), 42/20?

owr, prefix = over, 20/13. Cp. 20/14.

owre, hour, 105/27.

owrqcher, 46/1.

owtrays, outrages, 80/2.

parischyd, perished, 88/36.

party, side, part, 89/8.

partynge, division, 96/3.

perlius, perilous, 92/22.

peess, peace, 84/6.

pite, pity.

pythily, thoroughly, 106/28.

playly, a literal rendering of *ludēfluis* (sic!) *illustrationibus*, 85/7.

pleyn [O.F. plaindre], complain, 92/29.
potand, putting, 93/10.
powrg, purge, 115/20.
poyr, poor (*passim*, but cp. 109/32).
prays, pray, 47/27 (sometimes = *praise*).
presond, imprisoned, 76/15.
priuetis, privacy.
profet, profit, succeed, 82/2.
profetand, those who are profiting, 129/16.
prykkis, urges, 78/36.
pythely, 98/20. See *pithily*.

quarto, whereto, wherefore, 96/16.
qwhikestly, most quickly, 94/11.
qwyklyar, more quickly, 77/28.

rachell, Rachel, 127/10. Lat. '*amplexus Rachelis*.'
renys, reins, kidneys, 123/13.
reparayld [O.F. *repareiller*], repaired, restored.
reparells, repair, prepare, 115/21.
repreife, reproof, 88/30.
repreuyd, reprov'd.
revel, rule, 105/6.
reyk [O.E. *rēc*; O.N. *reykr*], smoke.
rist, rest, 21/9.
rorynge, roaring, 89/36.
rotyd, rooted, 42/29.
rotys [O.E. *rotian*], rots, 87/11.
royse, rose, 78/30.
royte, rot, 125/1.

sad, serious, 2/1.
salmys, psalms.
sam, together, 92/39.
samne [O.N. *saman*], together, 78/20.
saryf, serve, 124/19. Cp. *sarīf* (*passim*).
sauyr, savour, 89/28; *savir*, 126/30.
sawtre, psalter.
scars, scarce, sparing, 113/21.
schadois, shadows, 103/19.
schamyd, shamed, 77/21.
scheed, shed, pour out, 83/36.
scomfett, discomfit, 84/7.
scrith, turn, turn aside, 7/23 [O.E. *scriðan*, wander]. Cp. 19/20.
scriþinge, riches *scriþinge* = loss of riches, 92/3.
scrithyng, erring, 49/28.
scrythand, turning aside.
scumfetis, discomfits, 39/27.
scumfetore, conqueror, 84/8.
seell, sell, 112/29.
sekynr, secure, 3/10.

sene, since, 91/18.
servandis, servants, 101/29.
sessys, ceases, 8/37.
setys, seats, 90/6.
seyk, v. seek, 91/34.
seyk, adj. sick, 90/12.
seyknes [O.E. *sēocnes*], sickness, 65/36.
seys, sees, 82/27.
slee, slay, 84/2.
slek, slake, destroy, 118/1.
slewyth, sloth, 23/18.
slike, such, 45/38.
slikon, such a one, 26/39.
slokkyns, quench, 90/23.
slokynd, quenched, 45/37.
slyk, such, 45/27.
slyke, *slike*. See *slyk*.
slykone, such a one.
snynb [Dan. *snibbe*], snub, 95/7.
sogett [O.F. *sogez*, *sogiet*], subject, 52/14, 79/20.
sorvois, sorrows, 99/20.
sorns, for *soris* or *sorvois*, 115/33.
sotelte, subtlety, 74/21.
soundly, adj. making a sound, 40/16.
soyr, sore, 78/13.
spar [O.E. *sparrīan*], bar, bolt, 7/28, 16/31; enclose, cover, 75/31; *spars*, shuttest, 126/33.
sparpilyngis, flutterings, 110/13.
sparpyll [O.F. *esparpeillier* = *répandre*], scatter, 14/6, 24/23.
spisyd, despised, 44/19.
stabyls, fixes, 81/13.
stedfanes, steadfastness, 91/8.
strange, strong, 117/13.
strenghtyd, strengthened, 84/13.
strenyd [O.F. *estreindre*], constrained, 101/9.
stres, force, 90/22.
stryns, strifes, 31/32.
stryngys, strifes, 43/8.
sturbelans, disturbance, 50/27. See *sturbyld*.
sturbyld [Low Lat. *sturbulare*], distressed, 80/8.
sugett, 117/11. See *sogett*.
sunne, son, 65/3.
sweltis [O.E. *sweltan*], die, 93/13.
swis [O.F. *sewir*], sue, pursue, 84/15.
sunne [= O.E. *sunne*] = sun, 88/39.
syeth [O.E. *sīðe*, O.N. *sigþr*], scythe, 78/13.
sykyr, sure, safe.
sykyrnes, safety, surety, 96/12.

syon, Zion, 125/7.

taght, taught, 117/36.

tagyth, taught, 70/26. Cp. *comforth*.

tane, taken, 86/13.

te, = *to*, 125/32.

tempyd, tempted, 27/17.

tent [O.F. *tenter*], try, 92/22.

tenys, ? scribe's error for *terys*, tears, 97/34; ? from *teen* = affliction.

teyt, 80/7; meaning not clear (perhaps a misreading); the Lat. has *tradere*.

put tofer, the other, 91/18.

thirled, pierced, 3/13; *þirlyd*, 99/12.

þirland, 32/27.

þorow, through, 70/32.

thoythis [O.E. *þōht*], thoughts, 12/29, 23/9, 90/11. Cp. *þoghtis*, 79/40.

thyne, thin, 70/21.

till, to, 87/29.

to, till, 78/19, 79/31, 117/13.

todyr, þe *todyr*, the other, 86/7.

too, two, 85/12, 101/17.

too, to, 93/7, 120/18.

toyme [O.E. *tōm*], free from, empty, 76/7.

turmentry, torment, 17/34, 18/20.

twynys, tunes, 73/20.

tynn, vexation [O.E. *tēona*], 70/13.

vastyd, wasted, laid waste, 119/24.

vg [O.N. *uggr*], fear, 43/18.

vy, v. [O.N. *ugga*], abominator, 122/4.

visse, vice, 108/17. See *wisse*.

ymbelappyd, wrapped round (*ymb* and *lappian*), 3/5, 22/31, 80/3.

ymbesett, p.p. [O.E. *ymbesettan*], surrounded, 66/31.

ymbraýdis, reproaches, 25/16.

vnbe, be non-existent, cease, 122/9.

vnbeýgis, for *vnbeýge*, death, 84/20.

vnbyrsyd, 82/4. See *byrsyd*.

underlout [O.E. *underlutan*], submissive, 117/11.

vndyrfeytt, under the feet, 74/38.

vnes, unease, distress, 10/36.

vngendyd, not engendered, 84/3 (mis-translation of *ingenitus*).

vnlefull, unlawful, 43/12.

vnloowsyd, unloosed, 78/12.

vnmedefutt, not deserving reward, 93/5.

vnmeýd, the contrary of reward, 92/9.

vnneþ, *vnneith*, scarcely, 23/37.

vnneþ [O.E. *unþape*], scarcely, 6/21.

vnneþis. See *vnneþ*, 71/13.

vnrene, be deposed, be powerless, 122/9.

vnseýntly, 129/6, mistake for 'vnseýntly,'

Lat. *invisibiliter*.

vnslokynd, unslaked, 97/12.

vnþanke, displeasure, 92/11.

vnþo, until, 93/35.

vnþrowyd, unbelieved, unheard of, 126/25.

vnwyt, foolishness, 77/6.

voidyng, voiding, 32/39.

voyde, void, to go *voyde* = *vagari*, 111/34.

vppymare, higher up, 20/23.

up so down, upside down.

vsyd, experienced, 121/11.

vsyng, practising, 117/12.

wamentyng, groaning, 88/12.

war, ware, 25/37.

wardly, for *worldly* = worldly.

warld, in *warld* of *warldis* = for ever and ever, 104/6.

warýd [O.E. *varian*], cursed, 107/31.

waytyngis, watchings.

welcheryd, well cheered, 89/5.

welkyd, faded, 95/12.

werus, 124/25, wearies. Cp. *sorus*.

whatkyns [qualem], what kind, 14/33; *qrhatkynns*, 24/4.

whikly, quickly, to the quick, 78/32.

wisse, sb. vice, 114/2. Cp. *visse*.

wisse, adj. wise, 113/21.

wochýd-safe, vouchsafed, 37/13.

wodar, madder, 89/37.

wode, mad, 20/20, 39/33, 89/26.

wodnes, madness, 90/5.

wonedyd, wounded, 78/24.

wrethis, wraths, 117/34.

wroght kyndes, created beings, 126/3.

wyén, wine, 124/17.

ympnis, for *hympnis*, hymns, 38/28.

ypocrite, hypocrite, 114/13.

GLOSSARY.

abilland, making able or fit [*habilis*], 84/12.

aboune, *aboune*, above.

abydes, (cp. *habidys*, 79/31), 100/4.

adred [O.E. *andrædan*], dread, 97/3.

adyll, earn, gain [O.N. *öðlask* > *oðal*, property], 19/34, 86/15.

after, according to, 16/25 *et passim*.

aght, eighth, 105/12.

aght, impers. = behoves, 16/28.

all onely, alone, 81/13.

and, *ande*, an = if.

anee, an eye, 115/1. See *nee*.

anens, concerning, towards.

anoytt = *anoynt*, anointed, 90/1.

aostyll, apostle, 94/35 Cp. 122/7.

apon, upon, 88/38, 95/21.

arme, [O.E. *earnðe*], misery.

arrid [Dan. *arrighed*], wickedness, 73/28.

asethe, sb. reconciliation, 1/2 [O.E. *sæd*, E.M.E. *assyth*].

Cp. "And who so harmes any man in his nede

Sal noȝt be safe, bot he make
aseth at his power."

Cas. of Love.

aseyth, 67/26. See *asethe*.

asound, a sound, 71/40.

at, þat, 97/2.

aydr, *aydere*, pron. either (as conj. usually *owdyr*, 18/21).

aynty, adventure.

avotre, adultery [O.F. *avoutrie*], 95/3.

auysyd, planned, advised, 99/34.

aw, v. ought, 105/25.

awter, altar, 123/13.

ayth, empty [O.E. *eaðe*], 27/14.

be, usu. prep. = *by*.

beeld, build, 116/24.

begiell, beguile, 63/9.

begone, begun, 83/38.

begrace = by grace, 100/25.

bchestyd [O.E. *behātan*], promised, 117/26.

behuyght, promised, 67/27.

beldes [O.E. *bældan*], encourage, 11/21.

beylled, builded, 78/10.

blabyrar, blabber, 96/21.

blekyd, blackened, 107/25.

blisness, blessedness, 88/24.

blys, bless, 35/37.

bolnand, swelling.

bolnes, swells, 11/22 ; *boluis* (2nd sing.). 27/20.

borde, board, shield, 121/16.

borionand, budding, 32/39. See *burion-ying*.

bot if = except, 3/29 *et passim*.

bouyd [O.E. *bugan*], bent, inclined, 90/7.

boystus, rude, ignorant, 3/24.

boystusnes, foolishness, 77/6.

brynnynge, burning, 2/13.

bune, bound, 23/23, usually *bun*.

burde, board, table, 95/23.

burionying [O.F. *burjoner*], budding, 5/2.

bus [behoves, behoues], behoves, 107/3.

byd, bide, abide, 123/21.

byrsyd, by metath. = *brysyd* [O.E. *brysan*], bruised.

buwe (see *bun*), 44/36.

caff, chaff, 18/6.

castis = chastise, 94/21.

casys, chances, accidents, 117/36.

cese, cease, 53/6.

cetys, cities, 79/34.

chalengis, 126/14.

chales, chalice.

chargh, charge, 1/27.

chesys, chooses, 29/20.

chinche, a niggard, 24/25. Cp. 108/14.

chosynne, 31/26.
chynches. See *chinchis*.
clad, clad, 2/24.
*clethyng*e, clothing, outward show, 83/15.
comforth, pt. comforted, 10/27.
comforth, sb. comfort, 78/37.
commoute = commounte, fellowship, 56/19.
comon, v. a. share, hold in common, 42/6.
contagiuste = contagiosity, 83/7. Cp.
 Lydg. *Chron. Troy*, v. 36.
covetys, covetousness, 111/22.
coyll, coal, 98/29.
cowmforthid, comforted, 119/2.
cowth, cup = could, 82/29.
cun, know, 14/29.
curiuste, curiosity, 1/3.
custyn, p.p. castin = cast, 101/21.

dampnede, damned, 86/3.
dawns, dance, 102/9.
dede, death, 10/5 *et passim*.
dedely, mortal, 43/19.
dedlymes, mortality.
deed, death.
delis [O.F. *délice*], pleasure, 96/12.
demand, judging, 111/6. Cp. 120/18.
depar tyd, cut off entirely, 87/25. Cp. 98/21.
desaytis, deceits, 121/9.
destinct, divided, 105/2.
denoute, devoted.
devyens, divines, 3/23.
deyd, deed, 83/15, 111/37.
disparischyd, dispersed, 100/21.
dispoyte, dispute [cp. dispute *Myre*, Instructions for P.P. 673].
ditis, ditties, 79/25.
donyrmare, lower down, 20/23.
dowe, dove, 89/37.
doyme, doom, 43/28.
doyme, done.
drees, draw [O.E. *dragan*, 106/18].
dressyd, addressed, 113/2.
drw, drew, 83/30.
dru, due, 128/25.
dyte, poem, verse [O.F. *dicté*], 88/19.
dyttis, ditties, 81/5.
dypers, a different thing, 86/12.

ee, eye, 23/8.
eghen, eyen = eyes. Cp. *eyne*, 106/34, *eyn*, 106/37.
elsqwer = elsewhere, 73/18.
ely = *erþly*, 41/2, 44/20. Cp. MS. fac.

emnyly [O.E. *efen*, *emn* = equal], equally, 84/14. More probably for *emnyly* = hostilely. Cp. *enmili*, Wicl. 2 Macc. xiv. 11; we have *emnylyke*, 87/13.
emprovre, Emperor, 38/29. Cp. 104/6.
enpryd, take pride in, 111/24.
er, or, 9/12. Cp. *ner*.
erandis, business, 106/27.
eris, ears.
es, *er* = are, 82/26.

fagiars, flatterers [O.E. *fægrian* = to flatter], 20/30.
fagyð, flattered, 22/6.
farnes, fairness, 72/31.
fawt, be found wanting, 45/40.
fela, fellow, partner.
felaly, in fellowship, 92/38.
feland, feeling, 82/17. Cp. *feyll*, 86/20.
felischyp, fellowship, 88/31.
felo, follow. Cp. *felow*, 115/18.
feloandly, 33/16, accordingly.
fenar, feigner, 114/12. Cp. *feyn*, 107/20.
fende = fiend, 6/7, usually *feynd*. Cp. 115/17.
fenyd, feigned.
fenys, feigns.
ferid, made to fear, 27/31.
festynd, 16/17, fastened.
fetyr, fetter, 25/14.
feyd, fed, 71/22.
filis, defiles.
filoungye, following, 2/4.
filouande, following, 89/1.
fiilyd, defiled, 41/5, 90/15.
flaw [O.E. *fleogan*], fly, 100/15.
flawm, flame, 98/32.
flayr [O.E. *flair*], 40/20.
flitynges, contentions.
fond, foolish, 54/26. Cp. 120/35.
fonde, fcount, 69/10.
fonnyn, tried. O.E. *fandian*, 35/30.
for þam, because.
forþink, repent, 11/12.
*forþinkyng*e, repenting, 106/5.
foyd, food, 90/14.
fowle, foul.
freell, frail, 122/5.
frenes, freeness, 31/17.
fretynge, gnawing, 109/20.
freytte, frailty.
freyt, fret, 92/9.
fro, often = on account of, because of.
fulfare, ? = full fair, 42/29.
fun, found, 14/19.

fyil, defile, 41/5.

fylo, follow, 109/32. Cp. 109/33.

gar, make, 84/35.

gaycall, call back, 82/25.

gaynby, redeem, 16/16.

gaynbyer, Redeemer, 5/35, 12/2.

gaymes, gayness, 97/4.

gaymsays, refuses, 94/12.

gedyrnyge, gathering.

zee, honour [O.E. *gean* = to favour], 76/14.

geet, get, 118/14.

zeme, care [O.N. *gaum*], 89/33.

generally, universally, 85/16.

zernyd, yearned, 80/32.

gettis, begets, 14/14.

grayste [O.N. *gneista*], gnash, rage, 109/37.

goutrud, governed, 82/10.

gras, grace, 109/8, 86/29 (but *grace*, 86/31).

grate, dig, 68/13.

gre [O.F. *gré*], gradus, step, 62/3.

gretynge [O.E. *grētan*], weeping, 97/25.

grenous, grievous, 17/15.

greuys, griefs, 17/12, 84/6.

greyn, green, 112/26.

groch, grumble, 20/38, 116/13.

grochynge, 35/25.

growndly, deep, profound, 23/1.

gruche. See *groch*, 69/19.

gwynys [O.E. *gewuna*], habits, 119/15.

guff, give, 79/31.

gyl, guile, 92/19.

gylles, guileless, 86/40.

gyncyn, given, 96/3.

habidys, abides [cp. 100/4], 79/31.

habundance, 2/10.

habyde, abide, 82/35 [but *abydynge*, 84/9, 108/30, and *abydis*, 84/11].

hals, hail, praise [O.E. *hælsian*], 78/7.

halsynge, supplication, 76/40.

halyd [O.E. *geholian*], dragged, 83/30.

happis, happiness, 80/17.

hard, heard, 99/28.

hatyde, heated, 79/38.

hawll, whole, 12/29.

hay, have, 120/31.

hayer, hair, 6/9.

he, high [O.E. *heh*, *heah*], 6/34; *hee*, 12/31.

hear, higher, 69/21, 114/21. Cp. 120/8.

heel, health, 42/34.

highe [see *he*], 33/7.

henes, highness, 71/10.

henyly, heavenly, 12/32.

here, hair, 94/36.

heny, grieve, 117/39 *et passim*.

heyl [see *heel*], 102/15.

heyll, hell, 92/30.

hole, whole, complete, 112/7.

holly, wholly.

honeste, honour, dignity, 94/37, 114/11.

honyly, honey-sweet.

houys [M.D. *hoven*], tarries, 86/23.

houer, *houre*. See *owre*, 83/2.

houpe, hope, 78/25.

hugisly, hugely, greatly, 30/38.

hugshly. See *hugisly*, 47/8.

hy, v. haste, 82/29; past tense *hyde*, 102/8.

hy, sb. haste, activity, 76/31.

hyar, higher, 87/1. Cf. *hear*.

hy. See *he*, 33/8.

hyde, hidden, 127/17.

japis, trifles, 31/11, 66/5.

ilkon, each one, 49/12. Cp. 92/17, 120/26.

indepartyd, inseparable, 123/32.

inhere, inner, 77/3.

inhir, inner, 79/37.

inhirliest, innermost, 118/28.

inhirly, innerly, 39/1.

inpuynacione, struggle, 96/7.

is, his, 128/10.

iunyd, joined, 23/24.

kelyd, cooled, 62/15.

kelys, cools, 88/26.

knawynt [for *knawynge*], 103/21.

kunde, past t. of *con*, to know, 3/26.

kynde, nature, 41/8, 86/8.

lughys, laughs [O.E. *hlīhhan*], 7/29.

lughyst, lowest [O.N. *lāgr*], 8/21.

lawe, *law*, low.

lawse, loosen, 118/16.

leefful, lawful, 26/31.

leffynge, leaving, ceasing, 10/14.

lefull, lawful.

leghe, lies, tells lies, 9/35 [O.E. *leogan*. Cp. *Orm.* 4907].

lemman, leaf-man, dear one, beloved, 12/26, 82/33.

lenghtyd, 88/15. Cf. *strenghtyd*.

lese, lose, 3/2.

lesun, lesson, reading [O.F. *leçon*], 1/18.

lettynge, hindrance, 73/25.

letwary, electuary, 7/12, 19/11, 85/3.
liggis, lies.
likynghly, gladly, 82/20.
longis, belongs, 19/25, 93/21, 112/6.
loueynge, praise, 1/13 [O.E. *lofung*, probably influenced by O.F. *loange*].
louynge. See *loueynge*.
lychurs, lechers, 24/11.
lycur, liquor, 82/36.
lygge, lie, 82/16.
lyght, adj. light, slight; *lyght gretnes of gytis* = few gifts, 88/6.
lykand, inclination.

made, mad, 89/26.
males, malice, 67/23, 89/24; *malesse*, 118/1.
mane, man, 20/1.
marhty, mighty [cp. *mahtiz*, *Orm.*; O.N. *mättugr*], 75/23.
marygh, marrow, 77/3.
meetbwyrd, meatboard, tray, 48/40.
mekand þame-self, humbling themselves, 120/38.
mel, mallet, 47/7.
mellyd [O.F. *miesler*, *medler*], mix, 93/1.
menyzd, mingled, 18/11, 85/30. Cp. *mengis*, 98/9.
menrys, mens, 91/4.
mergh [O.E. *mearg*], marrow, 118/28. Cp. *marygh*.
meroly, as in a mirror, 128/28.
metell = A.S. *mepel* = speech, 95/27.
mekid = made meek, 17/18.
meuyd, moved, 20/12 *et passim*.
meydles, meedless, 67/32.
meynly, moderately, 8/35.
miry, merry *passim*.
Ml, mille, 115/21.
mo, more, others, 1/3.
moistis, moisten (usually figurative).
moll, ? trouble, 90/3.
moltyn, molten, melted, 41/20 [liquefacta].
multyn, 45/22, 65/6. See *moltyn*.
myndly, mental, 128/27.
mynde = memoria, 95/20.
myndy, mindful, 98/15.
mynw, minute, 83/14.
myrthand, making merry, 10/17, 87/27.
myrthyd, made merry, 82/20.

nakkind, ? *nakkid*, 42/13, stripped naked [O.E. *nacodian* = to strip naked].
nar, nearer, 96/36; *nerre*, 85/25.

nedyrs, adders, 35/29, 89/22.
nee (my *nee* for *myn ee*), mine eye, 79/23; a *nee*, an eye, 115/1.
nehand, nearly, 25/18.
ner, nor, 81/37. Cp. *er*, 9/12.
nerre, were not, 25/24.
neyhand [A.S. *neah-hand*], 43/15.
no, oft. = nor.
nodyr, no nodyr = none other, 123/27.
noght, not, 1/4.
noo, new, 129/6.
noudyr, neither, 19/8.
nouþer, neither, 19/27.
nowre (a *nowre*, an *owre*), an hour, 72/21, 106/33. See *owre*, *howre*.
noy [for *nui*], hurt, 57/18, 96/1, 116/16.
noyes, noise, 30/24.
nyghtyd, passed the night, 46/29.
nw, new, 94/33.
nwelte, novelty, 95/6.

o, one, 110/22, 115/17.
obak, aback.
odir, odour, 90/35.
odyr, other, others, 21/38.
oft sythes = often times, 8/35.
on, one, 41/28, 110/13.
onhede, *onhed* [O.E. *anhad*], one-head, oneness, 41/23, 41/30.
owned, 98/24. See *onhede*.
or, before, 2/17, 83/31, 129/28.
orgonly, belonging to an organ, 103/19.
os, as (cp. als *passim*), 42/20?
our, prefix = over, 20/13. Cp. 20/14.
owre, hour, 105/27.
owrqrher, 46/1.
outrays, outrages, 80/2.

parischyd, perished, 88/36.
party, side, part, 89/8.
partynge, division, 96/3.
perlious, perilous, 92/22.
peess, peace, 84/6.
pite, pity.
pithily, thoroughly, 106/28.
playly, pleasant, 85/7.
pleyn [O.F. *plaindre*], complain, 92/29.
potand, putting, 93/10.
powrg, purge, 115/20.
poyr, poor (*passim*, but cp. 109/32).
prays, pray, 47/27 (sometimes = *praise*).
presond, imprisoned, 76/15.
priuetis, privacy.
profet, profess, 82/2.
profetand, those who profess, 129/16.

prykkis, urges, 78/36.
pythely, 98/20. See *pithily*.

quarto, whereto, wherefore, 96/16.
quhikestly, most quickly, 94/11.
quykyar, more quickly, 77/28.

rachell [O.E. *recels*], incense, 127/10.
renys, reins, kidneys, 123/13.
reparayld [O.F. *repareiller*], repaired,
 restored.

reparells, repair, prepare, 115/21.
repreife, reproof, 88/30.
repreuyd, reproved.
revel, rule, 105/6.

reyk [O.E. *rec* ; O.N. *reykr*], smoke.
rist, rest, 21/9.
roymge, roaring, 89/36.

rotyd, rooted, 42/29.
rotys [O.E. *rotian*], rots, 87/11.
royse, rose, 78/30.
royte, rot, 125/1.

sad, serious, 2/1.

salmys, psalms.

sam, together, 92/39.

samme [O.N. *saman*], together, 78/20.

saryf, serve, 124/19. Cp. *sarif* (passim).

savyr, savour, 89/28 ; *savir*, 126/30.

savtre, psalter.

scars, scarce, sparing, 113/21.

schadois, shadows, 103/19.

schamyd, shamed, 77/21.

schedd, cast down, 83/36.

scumfett, 84/7.

scrith, turn, turn aside, 7/23. [O.E.
scriðan, wander]. Cp. 19/20.

scriþinge, riches *scriþinge* = loss of riches,
 92/3.

scrithyng, erring, 49/28.

scrythand, turning aside.

scumfetis, discomfits, 39/27.

scumftore, conqueror, 84/8.

secl = sail away [A.S. *seglian*] (a trans.
 of Lat. *defluat*, *Ps.* i. 3), 112/29.

sekyr, secure, 3/10.

sene, since, 91/18.

servandis, servants, 101/29.

sessys, ceases, 8/37.

setys, seats, 90/6.

seyk, v. seek, 91/34.

seyk, adj. sick, 90/12.

seyknes [O.E. *seocnes*], sickness, 65/36.

seys, secs, 82/27.

slee, slay, 84/2.

slek, slake, destroy, 118/1.

sleuyth, sloth, 23/18.

slike, such, 45/38.

slikon, such a one, 26/39.

slokkyns, destroy, 90/23.

slokynd, destroyed, 45/37.

slyk, such, 45/27.

slyke, *slike*. See *slyk*.

slykone, such a one.

snyb [Dan. *snibbe*], snub, 95/7.

sogett [O.F. *sogez*, *sogiet*], subject, 52/
 14, 79/20.

sorois, sorrows, 99/20.

sorus, for *oris* or *sorois*, 115/33.

sotette, subtlety, 74/21.

soundly, adj. making a sound, 40/16.

soyr, sore, 78/13.

spar [O.E. *sparrian*], bar, bolt, 7/28, 16/
 31 ; enclose, cover, 75/31 ; shutest,
 126/33.

sparpilyngis, flutterings, 110/13.

sparpyll [O.F. *esparpeillier* = *répandre*],
 scatter, 14/6, 24/23.

spisyd, despised, 44/19.

stabyls, fixes, 81/13.

stedfanes, steadfastness, 91/8.

strange, strong, 117/13.

strenghtyd, strengthened, 84/13.

strenyd [O.F. *estreindu*], constrained,
 101/9.

stres, force, 90/22.

stryues, strifes, 31/32.

stryuys, strifes, 43/8.

sturbelans, disturbance, 50/27. See *stur-
 byld*.

sturbyld [Low Lat. *sturbulare*], dis-
 tressed, 80/8.

sugett, 117/11. See *sogett*.

sune, son, 65/3.

sweltis [O.E. *sweltan*], die, 93/13.

sris [O.F. *sewir*], sue, pursue, 84/15.

sunne [= O.E. *sunne*] = sun, 88/39.

syeth [O.E. *sipe*, O.N. *sigþr*], scythe,
 78/13.

sykyr, sure, safe.

sykyrnes, safety, surety, 96/12.

syon, Zion, 125/7.

taght, taught, 117/36.

tagyth, taught, 70/26. Cp. *comforth*.

tane, taken, 86/13.

te, scribe's error for *to*, 125/32.

tempyd, tempted, 27/17.

tent [O.F. *tenter*], try, 92/22.

teuys, scribe's error for *terys*, tears, 97/34.

- teyt* [O.E. *tyhtan*], persuade, teach. Cp. *teȝt*, Wm. of Shorehan, p. 97 (Percy Soc.). ? think, cp. *tȝt* (S.r Gawayn, l. 2483).
þat toþer, the other, 91/18.
thirled, pierced, 3/13; *þirlyd*, 99/12.
þirland, 32/27.
þorow, through, 79/32.
thoythis [O.E. *þoht*], thoughts, 12/29, 23/9, 90/11. Cp. *þohtis*, 79/40.
thyme, thin, 70/21.
till, to, 87/29.
to, till, 78/19, 79/31, 117/13.
toðyr, & *toðyr*, the other, 86/7.
too, two, 85/12, 101/17.
too, to, 93/7, 120/18.
toyme [O.E. *tom*], free from, empty, 76/7.
turmentry, torment, 17/34, 18/20.
twyns, tunes, 73/20.
tynn, vexation [cp. A.S. *tynan*, *teonan* = vex; Icel. *tyna* = to lose], 70/13.
vastyd, 119/24.
vg [O.N. *uggr*], fear, 43/18.
vg, v. [O.N. *ugga*], abominator, 122/4.
visse, vice, 108/17. See *wisse*.
ymbelappyd, wrapped round (*ymb* and *lappian*), 3/5, 22/31, 80/3.
ymbesett, p.p. [O.E. *ymbesettan*], sur-rounded, 66/31.
ymbraydis, reproaches, 25/16.
ynbe, be non-existent, cease, 122/9.
ynbeingis, death, 84/20.
ynbyrsyd, 82/4. See *byrsyd*.
underlowt [O.E. *underlūten*], submissive, 117/11.
undyrfeytt, under the feet, 74/38.
vnes, unease, distress, 10/36.
vngeyndyr, not engendered, 84/3.
vnlefull, unlawful, 43/12.
vnloowsyd, unloosed, 78/12.
vnmedefuȝt, not deserving reward, 93/5.
vnneþ, *vnneith*, scarcely, 23/37.
vnneþ [O.E. *unċape*], scarcely, 6/21.
vnneþis. See *vnneþ*, 71/13.
vnrene, be deposed, be powerless, 122/9.
vnslokynd, unslaked, 97/12.
vnþanke, displeasure, 92/11.
vnþo, until, 93/35.
vnþrowyd, unbelieved, unheard of, 126/25.
vnwytt, foolishness, 77/6.
voiding, voiding, 32/39.
voyde, void, to go *voyde* = *vagari*, 111/34.
vppymare, higher up, 20/23.
up so down, upside down.
vsyd, experienced, 121/11.
vsynge, practising, 117/12.
wamentyng, groaning, 88/12.
war, ware, 25/37.
wardly, for *worldly* = worldly.
warld, in *warld* of *warldis* = for ever and ever, 104/6.
waryd [O.E. *warian*], cursed, 107/31.
waytyngis, watchings.
welcheryd, well cheered, 89/5.
welkyd, faded, 95/12.
werus, 124/25, wearies. Cp. *sorus*.
whatkyns [qualem], what kind, 14/33; *qwhatkynns*, 24/4.
whikly, quickly, to the quick, 78/32.
wisse, sb. vice, 114/2. Cp. *visse*.
wisse, adj. wise, 113/21.
wochyd-safe, vouchsafed, 37/13.
wodar, madder, 89/37.
wode, mad, 20/20, 39/33, 89/26.
wodnes, madness, 90/5.
wonedyd, wounded, 78/24.
wreth, wraths, 117/34.
wroght kyndes, created beings, 126/3.
wyēn, wine, 124/17.
ympnis, for *hympnis*, hymns, 38/28.
ypocrite, hypocrite, 114/13.



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